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Some Lessons of the Revised Version of the New Testament

Some Lessons of the Revised Version of the New Testament

By the Right Rev.

Brooke Foss Westcott, D.D., D.C.L.

Lord Bishop of Durham

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PREFACE

THE greater part of the contents of this volume appeared in the *Expositor* for 1887. Hitherto the pressure of other work has hindered me from complying with the request to publish the papers in a collected form. But a space of enforced leisure in the summer of 1895 enabled me to revise and supplement them by much new matter ; and I issue them now in the hope that they may contribute to a fuller understanding of the aim and character of the Revised Version of the New Testament, and lead English readers to the systematic study of it. I have found the illustrations which are given helpful in guiding large and small classes to independent and interesting inquiries.

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The revisers have no reason to complain of the reception which their labours have found. It does not appear that the 'Authorised' Version made more rapid progress in public favour in the sixteen years after its publication ; and, as far as I can judge, the Revised Version is more commonly used by preachers now than the 'Authorised' Version was after the same period of trial.

Whatever may be the ground for the statement on the title-page of the revised version of 1611, that it was 'appointed to be read in churches,' there is no evidence whatever that the authorisation was more than permissive. The circumstances under which both the Genevan and the Bishops' Bible continued to be used are decisive against an exclusive authorisation.[1] The 'Authorised' Version

[1] The evidence is given in some detail by the present Bishop of Winchester in an article in *Macmillan's Magazine* for October 1881, pp. 436 ff.

slowly won its way to universal use by its merits in competition with earlier English Bibles.

These facts have a bearing on a question which is not unfrequently proposed at the present time: Is it lawful to read the Revised Version in churches? I can only answer, looking at the history of the 'Authorised' Version, that I am not aware of any law, ecclesiastical or civil, which forbids the practice. No doubt long custom must be dealt with very reverently: the utmost consideration must be shown to the feelings of congregations. But if the use of the Revised Version is welcomed by a congregation, I do not think that a bishop has any power, even if he had the will, to prohibit it. For a long time, however strange it may seem, the Great Bible, the Genevan Bible, the Bishops' Bible, and the 'Authorised' Bible were used concurrently, and at last the 'fittest' prevailed.

We may, I believe, still trust to the action of the same law.[1]

B. F. DUNELM.

AUCKLAND CASTLE,
Feb. 5th, 1897.

[1] As illustrations of the liberty which was allowed, I may quote an edition of the Genevan Bible with the Prayer-Book of 1598 ('by the Deputies of Christopher Barker'), in which the Epistles and Gospels, as determined by the opening words, are taken from the Genevan Version, while the Psalms are printed at length from 'that translation which is commonly used in the Church' (*i.e.* the Great Bible). A Prayer-Book with the same Epistles and Gospels (*i.e.* taken from the Genevan Version), and the Psalter with the same heading, was printed 'by Robert Barker and the assigns of John Bill' in 1633. The copy before me is bound up with an edition of the Authorised Version, published by the same printers in 1634.

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INTRODUCTION

1. It is my purpose in the following chapters to offer some hints and helps to those who desire to study the Revised Version of the New Testament. I have no intention of entering into controversy. I shall take the book as it lies in our hands, and endeavour to show what fresh lessons we may learn from it. I shall assume, therefore, that my readers are anxious to use to the best purpose the fresh materials which the Revised Version offers for the understanding of the apostolic writings; and that to this end they will test for themselves the typical illustrations which I shall give of the purpose and nature of the changes which the Revisers have introduced.

I have, I say, no intention of entering into controversy; but I shall be disappointed if those who are able to follow out the lines of

inquiry which I shall suggest, do not feel in the end that most of the popular objections which are brought against the Revision are either altogether groundless, or outweighed by corresponding gains.

2. These objections, dealing with textual changes, and 'pedantic literality,' and 'faulty rhythm,' and the like, were of course constantly present to the Revisers during their ten years' labour. They are perfectly natural. Objections of a similar character and no less violent in expression were directed against Jerome's Latin Version, which in due time became 'the Vulgate' of the Western Church, and the Version of Tyndale, and the Revision of 1611;[1] and it has certainly been a satisfaction

[1] A single illustration will be sufficient. Among the most indefatigable English Biblical students of the reigns of Elizabeth and James I. was Hugh Broughton, sometime Fellow of Christ's College, Cambridge. He had published, in 1597, 'An Epistle to the learned Nobility of England, touching translating the Bible from the original, with ancient warrant for every word, with the full satisfaction of any that be of heart'; and afterwards separate translations of Daniel, Job, and Lamentations. He was not, however, included among the Revisers, when 'in 1607 the translation of the Bible was begun, from which work why he was secluded, whose abilities that way were known so well, may rather be wondered at,

to those who gave time and thought to the work, that no criticism has come upon them by surprise. They heard in the Jerusalem Chamber all the arguments against their conclusions which they have heard since; and I may say for myself, without the least reserve, that no restatement of old arguments has in

than resolved.' But the surprise which Lightfoot thus expresses will hardly be felt by any one who has considered Broughton's manner towards those who differed from him.

When the revision appeared, Broughton sent a brief notice of it to 'a right worshipful knight, attendant upon the king': 'The late Bible (Right Worshipful) was sent me to censure, which bred in me a sadness that will grieve me while I breathe. It is so ill done. Tell his Majesty that I had rather be rent in pieces with wild horses than any such translation by my consent should be urged upon poor churches.' He then gives ten points in which opinions that he had advocated were not adopted, and concludes: 'I blame not this, that they keep the usual style of former translations in the Church, that the people should not be amazed. For the learned, the Geneva might be made exact; for which pains whole thirty years I have been called upon, and spent much time to my great loss, by wicked hindrance. When you find the king at leisure, show his Majesty this short advertisement. And if his Highness bid me again, as once by the Earl of Pembroke, show faulty places, I will in a few sheets translate what I blame most, that they might be sent to all churches that have bought Bibles. So all may be well pacified. The king meant royally; but froward would be froward; who have felt it as I was sure they would. . . .'

So the learned and impracticable scholar wrote; but in due time the judgment of English-speaking Christendom went against him.

the least degree shaken my confidence in the general results which were obtained.

3. It has been, I repeat, a satisfaction to the Revisers to find, from the attacks which have been made upon their work, that they were able to take account of all that could be said against the conclusions which they deliberately adopted with a full sense of their responsibility. But it is a far deeper satisfaction to them that their work has given a powerful impulse to a close and patient investigation of the apostolic texts. And the claim which they confidently make—the claim which alone could justify their labours—is that they have placed the English reader far more nearly than before in the position of the Greek scholar; that they have made it possible for him to trace out innumerable subtleties of harmonious correspondence between different parts of the New Testament which were hitherto obscured; that they have given him a copy of the original which is marked by a faithfulness unapproached, I will venture to say, by any other ecclesiastical version. And while they have

done this, they have at the same time given him the strongest possible assurance of the substantial soundness of the familiar English rendering which they have reviewed with the most candid and unreserved criticism.

4. This endeavour after faithfulness was indeed the ruling principle of the whole work. From first to last, the single object of the Revisers was to allow the written words to speak for themselves to Englishmen, without any admixture of gloss, or any suppression of roughness. Faithfulness must, indeed, be the supreme aim of the Biblical translator. In the record of a historical Revelation no sharp line can be drawn between the form and the spirit. The form is the spirit. The Bible is, we believe, not only a collection of most precious literary monuments, but the original charter of our Faith. No one can presume to say that the least variation is unimportant. The translator, at any rate, is bound to place all the facts in evidence, as far as it is possible for him to do so. He must feel that in such a case he has no right

to obscure the least shade of expression which can be rendered; or to allow any prepossessions as to likelihood or fitness to outweigh direct evidence, and still less any attractiveness of a graceful phrase to hinder him from applying most strictly the ordinary laws of criticism to the determination and to the rendering of the original text. He will accept, without the least misgiving, the canon that the Bible must be interpreted 'like any other book'; and his reward will be, to find that it is by the use of this reverent freedom he becomes assured with a conviction, rational and immovable, that it is not like any other book.

5. Difficulties and differences of opinion necessarily arise in determining the relative claims of faithfulness and elegance of idiom when they come into conflict. But the example of the Authorised Version seems to show that it is better to incur the charge of harshness, than to sacrifice a peculiarity of language, which, if it does nothing else, arrests attention, and reminds the reader that there is something in the words which is held to be

more precious than the music of a familiar rhythm. The Bible, indeed, has most happily enriched our language with many turns of Hebrew idiom,[1] and I believe that the Revision of the New Testament does not contain anything unusual either in expression or in order which is not justified by the Old Version.

6. But it will be observed that the continuous effort to give in the Revision an exact representation of the original text, has necessarily led to a large number of minute changes in form and order. We shall see afterwards, I trust, the reason of many of these variations. I notice them now in passing, because such comparatively trivial changes arrest the attention of the reader first, and he is inclined to ask, as the Revisers were constantly asking themselves, Is it worth while? With their experience and their responsibility, he would, I believe, feel regret that here and there they lost the courage of their convictions, and so have failed to conform even such details as

[1] Who, for example, would alter, 'With desire I have desired' (Luke xxii. 15)?

'heaven' and 'heavens' rigorously to the Greek forms.

7. Substantial variations of text and rendering are matters of more serious importance. We might, perhaps, have wished, in thoughtless haste, that there had been no room for doubt as to the apostolic words or as to their exact meaning. But further reflection will show how greatly we gain by the fact that the record of revelation, even as the revelation itself, comes to us in the way of human life, exercising every power of man, and hallowing the service of his whole nature. The fact, when we face it, is seen to be a part of our religious discipline. And a version of the New Testament for popular use and study, ought to take account of the existence of variations in the reading of the original text, and of conflicting interpretations of it. There can be no legitimate authority, no prescription of use, to decide questions of criticism. When the Caliph Othman fixed a text of the Koran and destroyed all the old copies which differed from his standard, he provided for the uniformity

of subsequent manuscripts at the cost of their historical foundation. A classical text which rests finally on a single archetype is that which is open to the most serious suspicions. A book which is free from all ambiguities can hardly deal with the last problems of human experience, or give natural expression to human feelings and impressions.

In both these respects—in the determination of the Greek text and in the translation of it —the Revised Version exhibits a loyal regard to wide general consent tested again and again by successive discussions. It exhibits no preponderance of private opinion. It is, so to speak, the resultant of many conflicting forces. Each Reviser gladly yielded his own conviction to more or less serious opposition. Each school, among the Revisers, if the term may be used, prevailed in its turn, yet so as to leave on record the opinion which failed to obtain acceptance. The margin, therefore, offers the reader continually alternative readings and renderings, which form one of the most important lessons of the Revision.

8. It is true that individual critics may be able to satisfy their own doubts, to lay down with confidence exactly what the Apostles wrote and what they meant, but the ablest and best disciplined scholars, no less than the boldest, know that their conclusions do not find universal acceptance. They will be the last to wish, even if they were able, to impose the peculiarities of their private convictions upon a popular and public work. But experience gradually fixes the area of debate within recognised limits; and a faithful version of the New Testament will take account of all cases of reasonable uncertainty. This the Revised Version has done with general (if not uniform) consistency and completeness. And in this respect there is no feature of the Revised Version which is more important than the margin. For the margin contains a compact record of such variations in reading and rendering as seemed to the Company, by a repeated vote, to require consideration. The margin, it must be remembered, is an integral part of the revision. It very frequently records

the opinion of the majority of the Revisers. And it is the more important to lay stress on this point, because it is constantly overlooked, not only by the assailants of the work, but also by careful students.

9. The Revision consists in fact of four distinct elements, of which the reader must take separate account.

(1) The continuous English text.

(2) The alternative readings in the margin.

(3) The alternative renderings in the margin.

(4) The American suggestions, which are printed in an Appendix.

Let me endeavour to show how the student will estimate the value of their several elements in relation to the Authorised Version.

Four main cases will arise, according as there is or is not a note upon any particular passage in the margin or in the Appendix.

(*a*) The Revised Version may agree with the Authorised Version, without any margin or comment.

(*b*) The Revised Version may differ from

the Authorised Version, without any margin or comment.

(*c*) The Revised Version may agree with the Authorised Version, with a margin or comment, or both.

(*d*) The Revised Version may differ from the Authorised Version, with a margin or comment, or both.

The first case includes the main body of the English text; and, in regard to this, the reader has the fullest possible assurance that it adequately represents in substance, form, and expression, the original Greek.

The second case includes a large proportion of the changes made in the revision; and here the reader has an assurance of the validity of the English text scarcely less complete than in the former case. He knows that the text as it stands was for the most part approved or acquiesced in by all the members of the English and American Companies, who took part in the final revision of the passage; for it very rarely happened that a strong opinion,

even of a small minority, failed to obtain recognition in the margin.

The two remaining cases require to be very carefully distinguished.

If the text of the Revised Version gives the reading or rendering of the Authorised Version with a margin, it is sufficient that the text should have been supported by one-third of the Company who voted on the question, while the margin may record the judgment of the remaining two-thirds.[1] If, on the other hand, the text presents the change, then this change must have approved itself to at least two-thirds of the scholars who took part in the division. The Authorised Version, in other words, and the Greek text which presumably it renders, had a preference in the proportion of two to one. Such a preference was a reasonable safeguard against the influence of private opinion; and the general and perfectly independent concurrence of the American Revisers in the results which were finally adopted by

[1] See Rule 5, and the Revisers' Preface, iii. § 1.

the English Company shows how well fitted these simple rules were to secure a Greek text and a rendering suited by the common consent of Biblical scholars for ordinary use.

10. Let me, even at the risk of tediousness, illustrate these various cases by examples taken from the first chapter of St. John's Gospel.

I need say nothing of the general coincidence of the Authorised and Revised Versions. Nearly eight-ninths of the old words remain wholly unchanged; and here, as elsewhere, careful attention is needed to note the differences. Yet there are differences between the Old and the New, and those of moment. And it may be added that changes due to changed readings in the original Greek form about one-sixth of the whole number.

11. There are variations both in reading and in rendering which are adopted without any margin; for example, in verse 27, the words, *who is preferred before me*, were omitted by the English Company by general consent: and again in verse 14, the rendering, *the Word became flesh*, was similarly adopted without

difference of opinion for *the Word was made flesh.*

The American Revisers make no comment on these changes. The reader may therefore accept these changes as practically unquestionable; and they are types, as I said, of a large proportion of the changes in the revision.

12. So far we have dealt with results which represent substantial unanimity among the Revisers; but there are also marginal notes both on readings and on renderings. These record differences of opinion in the Companies and illustrate the third and fourth cases.

Thus in verse 18 there is a very remarkable reading. The text preserves the words of Authorised Version, *the only begotten Son*; but we find in the margin, 'Many very ancient authorities read, *God only begotten.*' The English reader, therefore, will know that at least one-third (if not more) of those who voted on the question of reading were in favour of the reading rendered by the Authorised Version; and, on referring to the American Appendix, he will find that the American Revisers did not

dissent from their judgment. But the marginal reading may express the opinion of a majority of the English Company, and in fact did so.

In verse 28 the Revised Version reads *Bethany* for the Authorised Version *Bethabara.* Here, therefore, at least two-thirds of the members who voted (and not as before, one-third) must have supported the reading *Bethany*; while the margin records the variations which were set aside by the majority.

13. From disputed readings we pass to disputed renderings, to which also the same rule applies, requiring a majority of two-thirds for a variation from Authorised Version in the text.

In verse 29 the rendering of Authorised Version (*which*) *taketh away the sin* (*of the world*) is kept with the margin or *beareth the sin.* It is therefore at least possible that a majority of the English Revisers preferred the margin ; but in that case they were not supported by two-thirds of the American Company, who do not propose any change. On the other hand, it will be seen that the American Revisers wish

to substitute the rendering *through* for *by* in verses 3, 10, 17, and their concurrence with the margin against the Authorised Version suggests the true inference that there was in the English Company a preponderance of opinion in favour of the margin, though less than two to one.

In verse 5, the rendering of the Authorised Version *comprehended* was not supported by one-third of the English Revisers. Of the other renderings which were advocated, *apprehended* was adopted by a simple majority, with the variant *overcame*, and in this conclusion the American Company agreed.

14. It may be worth while to notice another form of margin, which calls attention to the exact form of the original. Thus in verse 14 on *dwelt* we read the note 'Greek *tabernacled*.' The peculiar word is marked in order to bring to the reader's mind two passages of the Apocalypse: vii. 15, *He that sitteth on the throne shall spread His tabernacle over them;* xxi. 3, *Behold, the tabernacle of God is with men.*

15. I shall have an opportunity hereafter, I hope, of calling attention to some of the

marginal notes. I wish now only to point out one most important service which they render to the English reader. They show with fair accuracy and completeness the extent of the uncertainty which attaches to the Greek text and to the literal rendering of the text. Popular controversy is apt to convey a false view of this uncertainty, by dwelling on a few passages of exceptional interest. In this respect nothing, I believe, can be more reassuring to the ordinary student than to notice the number and the character of the variants in a chapter or a book, and to remember that, with these exceptions, the text in his hands represents the united and deliberate judgment of a larger and more varied body of scholars than has ever on any other occasion discussed together a version of the New Testament into another language.

16. I have said that faithfulness, the most candid and the most scrupulous, was the central aim of the Revisers; but perfect faithfulness is impossible. No two languages are absolutely commensurate in vocabulary and construction. Biblical English is indeed, I

believe, the best modern representative of Biblical Greek, but still it cannot preserve all the suggestive features of the original. The best translation can be no more than an imperfect copy, made in different materials: under the most favourable circumstances, an engraving, as it were, of the master's drawing.

Thus the student of a version of the New Testament will take account of the difficulties which beset the translator, before he passes judgment on the work; and nothing will tend so powerfully to remove the objections to a version necessarily imperfect, as a just estimate of the complexity of the questions involved in rendering words which we feel to be 'living oracles.' I am anxious, therefore, to help English readers to feel how arduous the work of revision was, before I enter on a consideration of the changes which were made in the Revision

17. Sometimes a single Greek word conveys a fulness of meaning for which we have no English equivalent expression. *Repent*, to take one example only, is nearer in thought to the

Greek than *agite pœnitentiam* of the Latin Vulgate (inadequately rendered in the Rhemish Version, *do penance*), but it falls far short of the idea of a complete moral change which is described by the Greek μετανοεῖτε ('alter your thoughts of the world and men and God'),[1] and it has to do duty (with a slight modification) for a very different word (Matt. xxi. 29, 32; xxvii. 3; Heb. vii. 21, *repent himself*: yet see 2 Cor. vii. 8, *regret*; comp. 2 Cor. vii. 10).

18. Sometimes terms in a series of forms connected in Greek are supplied in English from different roots. Thus we say *righteous*, *righteousness*, *justify*, *justification*. We have indeed the words *just*, and *justice*; but even if we could without loss use 'just' for 'righteous,' we could not substitute 'justice' for 'righteousness,' or 'injustice' for 'unrighteousness,' without introducing great confusion of thought.

So again the close connection which is often deeply impressive in the original between *faith*, *faithful*, *believe*, *believer*, is necessarily lost (*e.g.*

[1] Comp. chap. iii. § 6 note.

John xx. 27, 29; 1 John v. 4, 5; and see, for another example, 2 Cor. v. 6, 8).[1]

19. Synonymes offer peculiar difficulties. Greek, for example, distinguishes sharply two types of *love* and two types of *knowledge*, and these distinctions give a power and pathos to the charge of the Risen Lord to St. Peter, which cannot be reproduced in an English translation (John xxi. 15-17). Here the margin directs the careful reader to seek for fuller light; but it would be scarcely possible to adopt this expedient in John xx. 2, compared with xxi. 20, though the use of different words for 'love' in the two places has an important bearing on the interpretation of the former verse. Examples of the contrast of the two words for 'know,' which cannot be expressed in English except by a paraphrase, are of constant occurrence: *e.g.* Mark iv. 13; John xiii. 7; Rom. vi. 6, 9 (compare, for another kind of example, Matt. xvi. 9 *ff.*).

So again the phrase 'good works' stands

[1] In like manner, it is impossible to mark in a translation the connection of 'Christ' and 'Christians' which is emphasised in 2 Cor. i. 21; 1 John ii. 20 *ff.* (Χριστός, χρίω, χρίσμα).

necessarily for two distinct phrases, in one of which the word for 'good' (*ἀγαθός*) marks the essential moral character of the actions, and in the other (*καλός*) their attractive nobility (Heb. x. 24), as when the word 'good' is applied to 'the good Shepherd.'

To take examples of a somewhat different kind, the original Greek distinguishes the 'weeping' of Jesus by the grave of Lazarus (John xi. 35, *ἐδάκρυσεν* only here) from his 'weeping' over Jerusalem (Luke xix. 41, *ἔκλαυσεν*); the one loud cry of the excited multitude (John xviii. 40, *ἐκραύγασαν*) from their reiterated clamour (John xix. 12, *ἔκραζον*); the many different utterances (*ῥήματα*) which are 'words of eternal life' (John vi. 68) from the one 'word of life,' the unchanging Gospel (1 John i. 1); the one abiding mission of the Son from the mission of those sent in His Name (John xx. 21, *ἀπέσταλκα, πέμπω*).[1]

[1] It would be easy to multiply examples of synonymes which cannot be distinguished easily and naturally in an English Version. The student will find it worth while to consider a few. *Ἀνήρ, ἄνθρωπος*: John viii. 40; 1 Tim. ii. 5; Acts ii. 22; xvii. 31—Acts xxi. 39; xxii. 3; but still notice John vi. 10,

20. So far I have spoken only of questions of vocabulary. Difficulties increase when we take account of grammatical forms and construction.

It is especially in the power of its tenses that Greek is unapproachable by modern languages. A slight change of form in the verb distinguishes at once an action which is inceptive or continuous from one which is complete in idea and execution. Thus when we read in John xix. 2, 3, *The soldiers arrayed Him in a purple garment; and they came unto Him, and said, Hail, King of the Jews!* there is in English no distinction in the verbs; but the Greek, by a simple and most natural change of tense, draws a vivid picture of the stream of soldiers coming one after another to do mock homage to the King once invested in the imperial robe (comp. Acts viii. 17). So

Revised Version. Ἀληθής, ἀληθινός: John xix. 35—1 John ii. 8, etc. Βωμός, θυσιαστήριον: Acts xvii. 23; Luke xi. 51. Λαμβάνειν, παραλαμβάνειν: John i. 11 *f.* Λαός, δῆμος: Acts xii. 4, 11, 22; xvii. 5; xix. 4, 30, 33. Περιελεῖν, ἀφαιρεῖν ἁμαρτίας: Heb. x. 4, 11. Νέος, καινός: Heb. xii. 24; ix. 15—Col. iii. 10; yet notice Matt. ix. 17, Revised Version. Φίλος, ἑταῖρος: Matt. xxii. 12; xxvi. 50; John xv. 13, 14, 15.

again, when it is said in Rom. vi. 13, *Neither present your members; . . . but present yourselves unto God*, . . . the distinction marked in the original between the successive acts of sin and the one supreme act of self-surrender which carries all else with it is necessarily lost.

Sometimes the idea of purpose, or of beginning, or of repetition, conveyed by the imperfect can be expressed simply, *e.g.*:—

Matt. iii. 14, John *would have hindered* him.

Mark iv. 37, the boat *was* now *filling*.

Luke i. 22, *he continued making* signs.

„ i. 59, they *would have called* him (comp. iv. 42).

Luke iv. 42, *would have stayed* him.

„ v. 6, their nets *were breaking*.

„ viii. 23, they *were filling* with water.

„ xviii. 3, she *came oft* unto him.

Acts xxvi. 11, *strove to make* them blaspheme. And so also the corresponding sense of the present, *e.g.*:—

Matt. xxv. 8, our lamps *are going out*.

Gal. v. 4, ye who *would be justified* by the law.

Sometimes, as I cannot but think, the Revisers have shrunk too much from an apparent heaviness of rendering, and so lost the full effect of the original. Thus (for example) in Luke xxi. 20, the sign of the desolation of Jerusalem was the gathering of the hosts, and not the complete investment of the city (*being compassed*, not *compassed*); and again, in John vii. 37, there is a contrast between the attitude of watchful, expectant waiting (*was standing*) and the sharp, decisive cry which followed. But in very many cases the vividness of the original is unavoidably lost in the translation; and the commentator only can mark it in a paraphrase.[1]

[1] This subject will come before us again (ii. §§ 6, 7). The student will find instructive illustrations in the following passages:—

Matt. viii. 9, πορεύθητι . . . ἔρχου . . .
,, xvi. 24, ἀράτω . . . καὶ ἀκολουθείτω . . .
,, xxiii. 3, ποιήσατε . . . καὶ τηρεῖτε.
,, xxv. 5, ἐνύσταξαν . . . καὶ ἐκάθευδον.
,, xxvi. 38, μείνατε ὧδε καὶ γρηγορεῖτε.
,, xxvii. 30, ἔλαβον τὸν κάλαμον καὶ ἔτυπτον . . . (comp Mark xv. 19).
Mark xiv. 35, ἔπιπτεν ἐπὶ τῆς γῆς . . .
Luke v. 16, ἦν ὑποχωρῶν . . .
,, xviii. 13, ἔτυπτε τὸ στῆθος.
John xi. 29, ἠγέρθη . . . καὶ ἤρχετο.

21. The Greek article again gives the language a singular power of expressing subtle and significant shades of meaning. Greek, for example, distinguishes clearly between that which has a particular quality and that which presents the type or ideal of the quality under the particular point of view, the ideal righteousness (for example) towards which men are ever striving (Matt. v. 6, *τὴν δικαιοσύνην*) and that partial righteousness which in detail embodies it (*id.* 10, *δικαιοσύνης*: comp. 1 John iii. 10 note); salvation as a state and the salvation which crowned the Divine purpose of love (John iv. 22, *ἡ σωτηρία*); that which appears under the form of law, and 'the law'; and, in another relation, the Son, and Him who is Son

Acts iv. 31, *ἐπλήσθησαν . . . καὶ ἐλάλουν . . .*
,, xiv. 10, *ἥλατο καὶ περιεπάτει.*
1 Pet. ii. 17, *τιμήσατε . . . τιμᾶτε . . .*
,, v. 5, *ὑποτάγητε*: Col. iii. 18, *ὑποτάσσεσθε.*
1 Cor. vii. 14, *ἁγίασται.*
,, xi. 23, *παρεδίδοτο.*
Gal. vi. 2, *βαστάζετε . . . ἀναπληρώσατε . . .*
Eph. ii. 22, *συνοικοδομεῖσθε* (comp. Col. ii. 7, *ἐρριζωμένοι καὶ ἐποικοδομούμενοι*).
Eph. iv. 22 *f.*, *ἀποθέσθαι . . . φθειρόμενον . . . ἀνανεοῦσθαι . . . ἐνδύσασθαι . . . κτισθέντα . . .*
Phil. ii. 6, *ἡγήσατο.*
2 Tim. iv. 5, *νῆφε . . . κακοπάθησον . . .* (comp. ch. i. § 8).

(Heb. i. 2). Such differences cannot in many cases be reproduced in English; though it has happened sometimes that the Revisers have failed, through fear of unusual phraseology, to express a turn of thought which might have been expressed (*e.g.* Rom. iii. 21-23).[1]

22. So again, while the English idiom commonly specialises a predicative noun, the Greek leaves it simply predicative. Thus we say naturally 'he is the shepherd of the sheep,' as the one to whom the title belongs, or 'a shepherd of the sheep,' as one of many; but the Greek emphasises the character, 'he is shepherd of the sheep' (John x. 2).

23. Another advantage which is perfectly possessed by Greek is only imperfectly represented in English, that of distinguishing between a predicate which simply defines character and a predicate which is identical with the subject. For example, when we say

[1] See also Matt. vii. 13, ἡ ἀπώλεια; Luke xviii. 13, τῷ ἁμαρτωλῷ; John xii. 24, ὁ κόκκος; xvi. 21, ἡ γυνή; Acts xi. 18, ἡ μετάνοια; xx. 21, ἡ εἰς τὸν Θεὸν μετάνοια; 1 Cor. xi. 3, ἡ κεφαλὴ, κεφαλή; Col. iii. 5, πορνείαν, ἀκαθαρσίαν . . . καὶ τὴν πλεονεξίαν . . . On Θεός and ὁ Θεός, see Additional Note to 1 John iv. 12.

'*Sin is lawlessness*' (1 John iii. 4), we may mean one of two distinct things: either that sin has this feature of lawlessness among others, or that sin and lawlessness are convertible terms. The Greek admits no ambiguity, and, by presenting sin as identical with violation of law, gives a view of the nature of sin which is of the highest practical importance.

24. In Greek, again, the unemphatic personal pronouns are included in the verbal forms. We cannot, except by some device of printing, determine whether in the words '*ye think that in them ye have eternal life*' (John v. 39; comp. ix. 35; xiii. 6, 7, 13, 33 [contrast verse 36]; xiv. 4, 9, 12; xv. 3), the emphasis lies upon the false supposition (ye *think*), or upon the character of the people addressed (*ye* think). The Greek, by expressing the pronoun, leaves no doubt. The Lord contrasts the type of Pharisaic character with that of the true disciple; and then in the following clause the full stress can be laid on the want of moral purpose: 'and ye *will not* come to Me.'[1]

[1] Other instructive examples are found in Matt. vi. 9; xiii. 18;

25. Yet once more: the eloquent significance of the original order is often untranslatable (*e.g.* Luke xii. 48; John iii. 2; xiii. 3; xiv. 1; 1 John ii. 19; Rom. i. 14, 17, 18; vi. 3; 1 Cor. xiv. 12; Heb. i. 5). Sometimes, however, it can be preserved; *e.g.*:—

Luke ii. 28, according to thy word, *in peace*; xxii. 33, Lord, *with thee* I am ready. . . .

Luke xxiii. 25, but *Jesus* he delivered up . . . (comp. Matt. xxvii. 26).

1 Cor. v. 7, for *our Passover* hath been sacrificed, *even Christ.*

2 Cor. vii. 6, *even God.* . . .

Gal. v. 25, *by the Spirit* let us also walk.

Philem. 10, my child . . . *Onesimus.*

Heb. ii. 9, we behold *Him who hath been made a little lower* than the angels, *even Jesus.*

Heb. xii. 1, therefore *let us also*, seeing we are compassed about . . .

xxviii. 5; John iv. 38; xi. 49; xii. 26; xv. 15, 16; xviii. 21; Acts iv. 7; 2 Cor. xi. 29; James ii. 3. So also it is impossible in many cases to give the force of *αὐτός* and *ἐκεῖνος* (John xviii. 17), though an attempt has sometimes been made to do so: Matt. i. 21; xiii. 1; xviii. 1; Mark iii. 13; John ii. 25; xx. 19; Acts xvii. 25; xx. 35. See on the other hand 1 John ii. 2.

See also Luke vii. 12; ix. 61; John iii. 31; Eph. v. 12.

26. These illustrations, a few taken from an endless number, will show how many questions must present themselves to the translator of the New Testament at every turn. There is not one detail that I have mentioned which a reader would not be glad to have made plain, if it could be done. Not one, I believe, was left unconsidered in the process of revision. And those who have followed me so far will, I think, be prepared to be patient and sympathetic critics, both of what has been done, and of what has been left undone. The points raised seem perhaps to be small in themselves: they are not small in their total effect. It is by studying them in their whole range that the reader gains the assurance, that the words of the Bible are living words.

CHAPTER I

EXACTNESS IN GRAMMATICAL DETAILS

1. So far I have noticed some examples of the necessary shortcomings of an English version of the Greek Testament. Let me now point to some typical changes, in which the Revised Version has been able to convey to the English reader more of the exact force and colouring of the original than he could see before.

2. This is not the place to discuss the peculiarities of the Greek of the New Testament. It must be enough to recognise the fact that it is marked by unique characteristics. It is separated very clearly, both in general vocabulary and in construction, from the language of the LXX., the Greek Version of the Old Testament, which was its preparation,

and from the Greek of the Fathers, which was its development. It combines the simple directness of Hebrew thought with the precision of Greek expression. In this way the subtle delicacy of Greek expression in some sense interprets Hebrew thought.

At the same time the several writers and the constituent books of the New Testament present individual features. The first three Gospels differ in style from the fourth; the Epistle to the Galatians differs from that to the Ephesians; and both differ from the Epistle to the Hebrews.

3. A faithful translation will therefore endeavour to preserve even minute traits which are characteristic either in construction or in vocabulary. In Biblical Greek, for example, the quality of an object is often expressed by the genitive of a substantive, in imitation of the Hebrew idiom ('the steward of unrighteousness,' *i.e.* 'the unrighteous steward,' Luke xvi. 8); but in many cases it is a most serious loss to represent this vivid and suggestive form of expression by an adjectival rendering. Every

one will feel that to substitute (as in the Authorised Version) *gracious words* for *words of grace* in Luke iv. 22; *true holiness* for *holiness of truth* (I should have preferred *of the truth*, 'the holiness which is the practical embodiment of Christianity') in Eph. iv. 24 (comp. Rom. viii. 6, *mind of the flesh, mind of the spirit*; 2 Thess. ii. 11, *a working of error*); *godly sincerity* for *sincerity of God* (followed by the *grace of God*) in 2 Cor. i. 12; *His mighty angels* for *the angels of His power* in 2 Thess. i. 7 (followed by *the glory of His might*); *His dear Son* for *the Son of His love* in Col. i. 13, is to obscure the truth. The last phrase, indeed, is an enrichment of English Scriptural language which cannot fail to pass into common use. In one familiar passage the injury was greater. Archbishop Whately, in his last illness, begged a friend to read to him St. Paul's description of the Christian's hope, as he looks '*for the Saviour, the Lord Jesus Christ*,' '*who shall change* (so the friend read from the Authorised Version) *our vile body, that it may be fashioned like unto His glorious body*.' 'No, no,' inter-

rupted the archbishop; 'give his own words. He never called God's work vile.' And so now we read, '*who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory*' (Phil. iii. 21).

One characteristic thought of the Bible, suggested by this last passage, has been placed clearly before the English reader by the preservation of this idiom. The revelation of the manifold perfection of God, as man can apprehend it, is for us 'the glory of God.' 'The glory of God' is that which we are enabled to see in Him, and not something which we bring of our own to Him. As we ponder this truth we come to understand what is meant by *the gospel of the glory of the blessed God* (1 Tim. i. 11); *the light of the Gospel of the glory of Christ* (2 Cor. iv. 4); *the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ* (Tit. ii. 13); *strengthened with all power, according to the might of His glory* (Col. i. 11); *the liberty of the glory of the children of God* (Rom. viii. 21).

In place of a vague epithet we find that the

symbolical appearances of 'the glory of the Lord' in the Old Testament (comp. Exod. xxiv. 16) have obtained their fulfilment in the manifestation of God in Christ, who is 'the image of the invisible God' (Col. i. 15); and in Him we look forward with wondering hope to the destiny of the creature made by His counsel of love that he might attain His likeness.

4. The illustration which has been just given is taken from the common features of New Testament Greek. The several writers have also, as I have said, their distinguishing peculiarities. Sometimes a single word produces a striking effect in a book. Thus the student of the Greek of St. Mark's Gospel cannot fail to observe the singular frequency with which the Evangelist uses the adverb εὐθέως (εὐθύς). The word might be adequately rendered '*forthwith*,' '*immediately*,' '*straightway*,' '*anon*'; and so it was variously rendered in the Authorised Version. But obviously the fidelity of the translation was distinctly injured by the loss of the recurrent word; and so εὐθέως has

been represented (I think) uniformly in the Revised Version of the Gospel by its most exact equivalent, '*straightway*.' The effect of the repetition of the adverb, which occurs about forty times in the Gospel—more times than in all the other books of the New Testament together—may be pleasing or unpleasing to a literary taste; but the translation conveys to the English reader exactly the same impression as the original conveyed to a Greek.

St. John, again, uses most commonly for his connecting particle a word (οὖν) which might be rendered '*therefore*,' '*so*,' '*then*'; and which was in fact represented in the Authorised Version by these words, and also by '*but*,' '*now*,' '*and*.' But such variety of rendering necessarily tends to obscure the sense of the dependence of events one on another, of that inner sequence of life, which St. John specially points out.[1] If therefore the English reader is struck in the Revised Version by this constantly repeated '*therefore*' in the fourth Gospel, he is naturally

[1] The 'then' often appears as merely temporal; *e.g.* xii. 28. In John xi. 12, 14, we have οὖν and τότε, both rendered *then* in the Authorised Version.

led by the monotonous ringing of the word to ponder one of its deepest lessons.

The reality of this lesson of the deep-lying relation of things is illustrated by another characteristic word of St. John's Gospel, which may be noticed here by anticipation. St. John habitually speaks of the Lord's mighty works as '*signs*.' The teaching which he suggests is neutralised when, as in the Authorised Version, the original term is rendered three times more often '*miracles*' than '*signs*,' and that too in places where the preservation of the same rendering throughout is of moment for the understanding of the argument (*e.g.* ii. 18, 23; vi. 26, 30). Step by step the 'signs' are laid open in the Gospel, luminous with spiritual meaning; and when the reader has followed the use of the word throughout the narrative, he can first understand the language in which the Evangelist reviews the Lord's life at the end, as it stands in the Authorised Version: '*Many other signs did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that*

Jesus is the Christ, the Son of God' . . . (John xx. 30*f*).[1]

5. Such slight but consistent changes as these, which preserve peculiarities of structure and language, affect the character of the translation of a whole book. If each case of change were considered separately, the necessity of change (with the consequential changes it possibly entails)[2] might reasonably be questioned, but a wider view discloses the necessity; and the combination of small changes often brings light and harmony into difficult sections, both of the narrative and of the argument. Let any one, for example, note all the changes which have been made in the translation of the following passages, passages which are very different in character, and he will feel, unless I am mistaken, how much is gained in force and clearness by the whole effect of the revision: Matt. xxviii. 18-20; Mark viii. 23-26; Acts

[1] It will be noticed that the phrase 'did signs,' which has caused a good deal of confident criticism on the Revisers' English, is found here in the Authorised Version (comp. Ex. iv. 17, 30).

[2] Comp. Revisers' Preface, iii. § 2.

xxvii.; 1 Cor. xi. 20-34; 2 Cor. iv. 7-10; Col. iii. 1-4; Heb. ix. 11-15 (use of the article).

To examine these passages in detail here would be impossible. It would occupy all the space at our disposal. But an examination of two verses, not chosen for any special purpose, will indicate the points which require attention if a student desires to learn the lessons which the Revision is fitted to convey. For the meaning of a change is by no means obvious without the exercise of patient and sympathetic thought. And it is on this that I wish particularly to lay stress. The criticisms on the Revised Version which I have seen have not been deficient in vigour, in confidence, in subtlety, in learning; but they have been singularly deficient in considerate intelligence. The patient use of a concordance would have answered many of them. And in graver variations nothing is easier than to criticise one aspect of a novel phrase. But the phrases of Scripture are many-sided; and a hasty or superficial critic is in danger of missing more than he observes. At least, let me repeat, the critic

of the Revised Version should remember that each change which he is called to consider is not the irresponsible opinion of a single scholar, but a judgment supported by an overwhelming majority of representative scholars after keen discussion, and reconsidered after a long interval. Their work then deserves to be examined at least in the same spirit with which it was done. No labour was spared in forming the judgment which has to be reviewed. The reader who condemns the conclusion should be sure that he has taken pains to understand why it was deliberately adopted.

We may take then Luke xxii. 55 *f* as an average example of the revision where the changes have been numerous.[1] The changes of reading in the Greek text do not affect the rendering: the vivid περιαψάντων of the original could only be represented by a paraphrase. We notice then the following changes:

(1) *hall:* Revised Version, *court* (comp. Mark xiv. 66).

(2) *were set down, Peter sat down:* Revised Version, *had sat down, Peter sat.*

[1] The student may take Luke vi. 48 as another instructive example.

(3) *among:* Revised Version, *in the midst of.*

(4) *but:* Revised Version, *and.*

(5) *beheld . . . and earnestly looked . . . and said:* Revised Version, *seeing . . . and looking steadfastly . . . said.*

(6) *by the fire:* Revised Version, *in the light of the fire.*

(7) *was also:* Revised Version, *also was.*

Now of these changes (3) and (7) are perhaps in themselves of little moment, but they represent the original more closely than the Authorised Version, and are in agreement with it elsewhere (ἐν μέσῳ, Matt. xviii. 20; Luke xxiv. 36).

The variation in the conjunction (4) must be taken in connection with the rendering of verse 57. The same particle (δέ) is used in the original in both verses; and it appears that the structure of the narrative is best represented by giving to it a conjunctive force in verse 56 and a disjunctive force in verse 57, while the Authorised Version gives the opposite view.

In (2) the original gives two verbs, which are distinguished in the Revised Version. 'When they had all sat down, Peter sat (was sitting). . . .'

Our attention is directed to St. Peter as he formed one of the group, and not as joining it afterwards or separately.

The Revised Version gives in (5) the natural progress of the incident, which is disturbed by the inaccurate introduction of the strong word *beheld* in the Authorised Version (ἰδοῦσα). The two other changes are essential to a true reproduction of the picture. It is essential that the reader should feel that the scene is in the open air; in the courtyard (αὐλή), not the covered hall; and the vivid touch (6) '*in the light* of the fire' comes directly from the experience of some spectator. It is just one of those touches which assures us that we have the record of an eye-witness. We seem to see again the light falling on the troubled face of the anxious apostle, while the Authorised Version gives us only a general phrase wholly inadequate to the Greek.

All the changes then, I believe, fully justify themselves when they are studied; but without study much of their meaning would be missed. An impatient reader might easily dismiss them

with the verdict of 'trivial' or 'pedantic,' and lose a lesson on the vivid power of the Gospel narrative.[1]

6. Having made these general remarks, I wish now to notice examples of some classes of change, of which the student of the Revised Version will take account. And in the first place I wish to give some representative illustrations of changes due to exactness of grammatical rendering, in a strict observance (*a*) of the force of tenses, (*b*) of the article, (*c*) of prepositions, and (*d*) of particles. A reader who has once felt the nature of the gain, most real if minute, which is thus secured, will not afterwards be content to dismiss changes of a like kind without patient questioning.

(*a*) I have already spoken (Introduction, § 20) of the marvellous expressiveness of the tenses of the Greek verb, which often baffles the translator. The Revision has at least done much

[1] A careful study of the following passages, in addition to those given on p. 38*f*, will help the reader to gain for himself a sense of the real force of the Revision: Rom. viii; 1 Cor. xiii; 2 Cor. iv; 2 Peter; Jude; Rev. xxii.

to help the English reader to appreciate this subtle power. A few simple instances will bring out the vividness of the *present.*

Thus in Matt. x. 12, the perfectly indefinite statement, *when ye come into a house, salute it,* becomes instinct with life and movement by strict adherence to the original, *as ye enter into the house, salute it.* The benediction is part of the entrance (comp. Rom. xvi. 17, *are causing*). In John xiv. 18 (as elsewhere) the Lord says, *I come to you,* not, *I will come to you.* His Advent, if it is in one sense future, is in another sense continuous. So again in the prospect of his imminent death, St. Paul says (2 Tim. iv. 6), not, *I am ready to be offered,* but, *I am already being offered.* The sacrifice has begun, of which the apostle's sufferings were a part. In the Epistle to the Hebrews (and this is an important detail in relation to the date of the epistle) the ministrations of the Temple (representing those of the Tabernacle) are shown as present and not (as in the Authorised Version) as past (Heb. ix. 6 *f*).[1]

The student will find other instructive examples in—

7. A single word, though it happens that the form is irregular, will illustrate the force of the *imperfect*. St. John, in describing the attitude of the Baptist after Christ had re-

Matt. xi. 14, which *is* to come (comp. xvii. 11).
,, xviii. 12, which *goeth astray*.
,, xxvii. 24, that a tumult *was arising*.
Mark i. 37, all *are seeking* Thee.
,, x. 17, *as He was going* forth.
,, xii. 43, *are casting* (change of reading).
,, xiii. 25, shall *be falling*.
,, xiii. 29, *coming* to pass.
,, xiv. 42, let us *be going*.
Luke ii. 40, marg., *becoming full of* wisdom.
,, viii. 14, and *as they go their way*.
John iv. 1, *was making and baptizing*.
,, xv. 27, ye also *bear* (not shall bear) witness.
,, xvi. 15, He *taketh*; 16, 19, *ye behold*; 17, *ye behold me not*.
1 John ii. 8, the darkness *is passing* away.
1 Cor. i. 18 (comp. 2 Thess. ii. 10; Acts ii. 47; 2 Cor. iv. 3, etc.), *are perishing* . . . *are being saved* . . .
,, ii. 6, *are coming* to nought.
,, vii. 31 is (unhappily) left unchanged.
2 Cor. ii. 17, *corrupting* with mg.
,, iv. 16, *is decaying*.
Col. iii. 10, *is being renewed*.
1 Thess. i. 10, which *delivereth*.
,, v. 3, when they *are saying*.

These renderings may indeed appear to be wanting in elegance, but there can be no doubt as to the importance of the truths which some of them bring home to the English reader.

The compound present in Col. iii. 1. (where Christ *is, seated* on the right hand of God) is of special importance.

The force of the *present* is seen where it is in close connection with the *future*: *e.g.* John xiv. 3, 18; xvi. 15.

turned from the Temptation, brings up before the reader his personal recollection of the scene. *On the next day*, he writes, *John was standing*, waiting in watchful expectation for the issue (i. 35 ; εἱστήκει, not *stood*, as in the Authorised Version). And in six other passages of his Gospel in which he uses the word, there is the same pictured distinctness of the figure to which the eyes of many were turned. On the great day of the Feast of Tabernacles, Jesus *was standing*, till at last the silence was broken, *and He cried* . . . (vii. 37 ; εἱστήκει . . . καὶ ἔκραξε). At the betrayal, Judas *was standing* with the enemies of Christ (xviii. 5). St. Peter *was standing* at the door, when Jesus had entered the palace of the high priest (xviii. 16, comp. 18). By the cross of Jesus *were standing His mother and His mother's sister* . . . (xix. 25). When the disciples had returned from the empty tomb Mary *was standing* there still (xx. 11). In all these places the Authorised Version has '*stood*,' for which the Revised Version has substituted the strict rendering, except in vii. 37,

where the combination 'was standing, and he cried' seemed unhappily (I think) to many too harsh. The detail is perhaps a small one; but still is it not just the master-touch which kindles each scene with life?[1]

8. The force of the *aorist*, which answers, in the main, to the simple past tense in English, will come before us in other connections. One or two examples will direct the English reader to consider the effect which

[1] The following examples are all of interest:—

Matt. xxiv. 1, Jesus went out, . . . and *was going on His way*.

Mark xv. 6, *used to release*.

,, xvi. 3, *were saying*.

Luke ii. 38, *were looking for*.

,, ii. 43, *were returning*.

,, xxiv. 32, *was not* our heart *burning*?

John iv. 30, they . . . *were coming* to Him.

,, vi. 18, the sea *was rising*.

,, x. 23, Jesus *was walking*.

,, xi. 8, *were seeking*.

Acts xxvii. 41, *began to break up*.

Comp. Mark ii. 23; ix. 9; Luke vi. 1; vii. 37; viii. 23, 52; ix. 43; x. 30 *f*; xi. 29; John x. 40; xi. 31; Acts iii. 1; vi. 1; xiii. 42; xvi. 25; 1 John ii. 26; 2 Cor. iii. 7, 13.

The student will feel in every case that the narrative gains in directness and life by the exact rendering.

The compound imperfect is always expressive: Mark x. 32; xiv. 54; xv. 43; Luke i. 21; ii. 33; v. 1, 29; John xviii. 18. Comp. Introduction, § 20.

it has in giving precision to a fact or thought.

When the wise men ask, 'Where is He that is born King of the Jews? for we *saw* (εἴδομεν) His star in the east,' they place their conviction of the Divine birth in immediate connection with a sign which had been granted to them. So the unfaithful disciples appeal to a past which rises sharply before them when they say, 'Lord, Lord, *did we not prophesy* by Thy name, and by Thy name *cast* out devils?' (Matt. vii. 22; comp. 2 Cor. i. 21 *f*; iii. 6; vii. 14). The period of the instruction of Theophilus is clearly marked by the words, '. . . the certainty concerning the things wherein thou *wast* instructed' (Luke i. 4). The experience of Israel is vividly brought out in the Revised Version of Acts vii. 52 *f*; John vi. 49. We are carried also to higher thoughts. The issue of the Divine counsel is placed in closer relation to the eternal order when we read, 'for the elect's sake, whom He *chose*, He *shortened* the days' (Mark xiii. 20; comp. Luke x. 21; John xv. 15 *f*;

xvii. 2; Eph. i. 4, 6, 8, 11). On the Divine side the work of man's redemption is completed though he has to realise it by 'faith. *If then ye* are raised (Authorised Version, be risen), *seek the things that are above. . . . For ye* died (Authorised Version, are dead) . . . *Mortify therefore* . . . (Col. iii. 1 *ff*; comp. 1 Cor. vi. 11; Rom. vi. 4). There is again, as it were, a glimpse of the court of heaven opened to us (Job i. 6 *ff*) when the Lord says, 'Simon, Simon, behold, Satan *asked* to have you: . . . but I *made supplication* for thee . . .' (Luke xxii. 31 *f*).[1]

The distinctive sense of the aorist is shown with marked emphasis when it is in close combination with other tenses. In many cases, as we have already seen (Introduction, § 20), the expressiveness of the connection of the aorist and the imperfect cannot be reproduced directly in English, though sometimes it may be indicated by a fuller rendering of the imperfect (Acts iii. 8, he stood, and *began to*

[1] The student should pay particular attention to the use of the aorist in the Lord's last discourses in St. John (*e.g.* John xiii. 31, marg.; xvii. 4, 26).

walk; Gal. v. 7), or by the introduction of a pronoun which separates the two verbs and gives special distinctness to the second action (*e.g.* Acts xi. 23; xv. 12).[1]

When, on the other hand, the aorist is joined with the perfect, the force of the combination can generally be expressed. It will be enough to refer to one or two typical passages.

Thus in the beginning of his first epistle St. John distinguishes between the abiding evidence of sight to the message of the Gospel and that peculiar experience which he had himself had in the historical Presence of the Lord: 'That which we have seen with our eyes, that which we *beheld*, and our hands *handled* . . .' (1 John i. 1). There is a corresponding distinction in the beginning of his Gospel between the fact of creation and the continuance of created things: 'All things were made by Him; and without Him was

[1] In addition to the passages already quoted, the following are worthy of study in the original: Matt. iv. 11; viii. 15; ix. 6; xxi. 8; Mark xvi. 2; Luke iii. 21; v. 5; vii. 32, 38; viii. 46; ix. 9; x. 24; xi. 52; xii. 49; xviii. 38*f*; Acts xv. 19*f*; xvi. 7; Jas. ii. 22; Rom. vii. 4; viii. 2; 1 Cor. iii. 6; x. 4; Eph. iii. 2; 2 Tim. iv. 10.

not anything made that *hath been made*' (John i. 3; compare the rendering in the margin; viii. 42). The same contrast is found in Colossians i. 16, 'in Him were all things created (ἐκτίσθη); . . . all things *have been created* (ἔκτισται) through Him and unto Him.'

9. The Greek *perfect* can generally be adequately represented in English, and it was, in fact, for the most part rightly rendered in the Authorised Version (*e.g.* John xx. 21). But the exact meaning of some passages has been first given in the Revised Version. The affirmation of the continuous virtue of the Resurrection, as shown by the remarkable language of 1 Cor. xv., has been already noticed, and the same abiding power belongs to the other facts of the historic life of Christ (Heb. ii. 9, 18; iv. 14, 15; xii. 3). In Matthew v. 10 blessedness is assigned to those who have borne the trial of persecution successfully, and not to those who are suffering in the conflict (contrast 1 Cor. iv. 12). The crown of righteousness is kept for those who *have loved* the Lord's appearing to the end

(2 Tim. iv. 8). So too the words and the facts of Scripture are not infrequently presented in their abiding force, 'that which hath been spoken' (Acts ii. 16; Heb. i. 13; iv. 3 *ff*; x. 9, etc.; Acts vii. 35; Heb. xi. 17 marg.; comp. 2 Cor. xii. 9); and the labours of earlier toilers for God are regarded not merely in the past, but as bearing fruit in the present (John iv. 38).

In one famous verse of St. John's Gospel the tense is not without bearing on the authorship of the Gospel. We read in the Authorised Version of chap. xix. 35, *he that saw it bare record, and his record is true.* 'What words,' I remember to have read, 'could show more clearly that the Evangelist quotes an earlier witness, who has passed away? If it were not so, he must have used the perfect.' And so indeed he did. What he wrote is rightly translated, *he that hath seen hath borne witness;* and the force of the argument is turned in the opposite direction.[1]

[1] Other instructive examples of the exact rendering of the perfect are found: Matt. xix. 8; Mark ix. 21; John i. 32 *f*; vi. 69; ix. 29; xi. 11 *f*, 27; xii. 29; xiv. 22; xvi. 11; xvii.

10. (*b*) The definite article is a second most important element in the power of Greek. This fared badly in the Authorised Version, for the Latin versions, which greatly influenced our early translators even when they were unconscious of the influence, were incapable of expressing it. Thus it came to pass that the definite article was both wrongly introduced in the Authorised Version, and also wrongly omitted.

A few examples of each kind of error, which have been corrected in the revision, will direct the English reader to details which constantly require his attention.

11. It has been frequently urged against St. Paul that he is guilty of exaggeration in stating *that the love of money is the root of all evil* (1 Tim. vi. 10). But in point of fact what he does say is that *the love of money is a root of all kinds of evil*: it possesses this evil power, but does not monopolise it,—a truth which finds daily illustration. The same apostle

6; xviii. 9, 37; 1 Cor. xiii. 11; 2 Cor. xii. 9; Gal. iii. 19; Heb. iv. 1; x. 10 (contrast verse 14); xii. 11. Comp. Matt. i. 22; xxi. 4; xxvi. 56 (γέγονεν of a *present* fulfilment); John i. 15.

of the

again, when he describes the privileges of his office, insists on its character and not on its exclusive and exhaustive endowment; *let a man so account of us, as of ministers of Christ* —not *the ministers* (1 Cor. iv. 1). The words which Moses received from God were not *the lively oracles,* but *living oracles* (Acts vii. 38). St. Stephen, in using the phrase, wished to emphasise the power and not the completeness of the revelation. The wonder of the disciples when they saw the Lord conversing by the well at Sychar was not that He *was speaking with the woman,* but that He *was speaking with a woman* (John iv. 27; comp. Luke ii. 12; iii. 14; vii. 3; x. 6; Acts iv. 9; xiv. 27; 2 Cor. iii. 6; vi. 16; Heb. ii. 5). The teaching of the parable of the pounds is changed in an essential particular if we read that the nobleman *called his ten servants,* his whole household, instead of *called ten servants of his* (Luke xix. 13). This special charge is not presented as universal. The altar which the Athenians erected was not, as we are tempted to suppose, to one whose supreme and mysterious majesty

they recognised (*the unknown God*), but simply to *an unknown God* (Acts xvii. 23). When the Lord delivered the address recorded in Luke vi., He stood not *in the plain*, but on *a level place*, a plateau on 'the mountain' (verse 17).

In many cases the effect of the absence of the definite article is not felt without a moment's reflection; but then it will appear that the change has rightly thrown the emphasis on the character of the subject instead of the concrete subject itself. The English reader will appreciate the shade of difference between *the Jews have no dealings with the Samaritans*, and *Jews have no dealings with Samaritans* (John iv. 9; comp. Mark xii. 25; Acts xviii. 4; 1 Cor. i. 22; ix. 20).[1] Our thoughts are rightly guarded when we read, *Know ye not that ye are a temple of God?* (1 Cor. iii. 16;) *Know ye not that your bodies are members of Christ?* (1 Cor. vi. 15.) The Divine Sanctuary and the Divine Body are

[1] Comp. 2 Pet. ii. 4; iii. 5; Rev. xiv. 6. The indefinite rendering in Matt. xii. 41 and Luke xi. 31 *f* would, I think, have been a gain.

vaster and more complex than we can yet comprehend.

Sometimes the idea involved in the indefinite form is of more considerable importance. In Rev. i. 13, xiv. 14, the whole conception is destroyed by the use of the definite title *the Son of man*: and, as it seems to me, the loss is no less in John v. 27, though here the two-thirds majority was not obtained to change the text; but it will be observed that the American Revisers adopt the margin absolutely (comp. Heb. i. 2).[1] In all three cases the peculiar phrase of the original, which occurs nowhere else in the New Testament, marks true humanity and not the representative man (comp. 1 Tim. ii. 5, *Himself man*).

Not less important is the difference between 'the Holy Spirit' (personal: τὸ πνεῦμα τὸ ἅγιον, τὸ ἅγιον πν.) and the gift, or the operation of the Holy Spirit (πνεῦμα ἅγιον), though it has not

[1] In some cases, like this, it were to be wished that the Revisers had boldly adopted an anarthrous form in English (*Son*, not *a Son*, or *his Son*). John x. 2, *shepherd of the sheep* (not *the* or *a shepherd*); 1 Cor. xii. 27, *Christ's body;* John xii. 36, *as light* (not *a light*) (comp. Introduction, § 22).

been always found possible to express it. This has been done by a bold paraphrase in John vii. 39, for the Spirit was not yet *given* (after the Authorised Version); Acts xix. 2, whether the Holy Ghost was *given*.

In 1 Tim. iii. 11, the wrong introduction of the article (*their wives*) is a serious error in another direction. It has wholly removed the probable allusion to deaconesses, side by side with deacons.[1]

12. These illustrations will show the general effect of the omission of the article in the Revised Version in accordance with the original, where it had been wrongly inserted in the Authorised Version. On the other hand, the introduction of the definite article into the Revised Version in places where it had been wrongly omitted

[1] In some cases, the power of association was too strong to allow the disturbance of a familiar phrase. Every reader will feel, upon reflection, the difference between 'a living God' and 'the living God,' between the conceptions of the One Sovereign Father, regarded in His character and regarded in His personality. But the definite form remains in Heb. iii. 12; ix. 14; x. 31; xii. 22; 1 Tim. iv. 10; Acts xiv. 15, though in every case the argument gains by the strict rendering (see 1 Thess. i. 9). Here and there, however, the Revisers ventured to use a new form: *e.g.* Rom. i. 17; iii. 21, *a righteousness* (comp. Introduction, § 21).

in the Authorised Version, frequently gives a local distinctness to a phrase which is vividly marked in the original. Thus, whatever may be the meaning of *the pinnacle of the Temple* (Matt. iv. 5), it is no longer left in its misleading indefiniteness. In the narrative of the Gadarene demoniacs, *the steep* (Matt. viii. 32) gives back the touch which had disappeared in the Authorised Version (*a steep place*). *The mountain* is restored to its proper place in the familiar scenery of the Galilean lake (Matt. v. 1; xiv. 23, etc.) like 'the wilderness' (Matt. iv. 1). The liberality of the centurion at Capernaum is seen as it was described, *himself built us our synagogue* (Luke vii. 5). *The band of soldiers* (not *a band*), in John xviii. 3, at once suggests the thought of the Roman garrison of Antonia (comp. Acts xxi. 38).

In other places the definiteness fixes attention on some custom or fact which might otherwise be overlooked. The question which St. Peter was over-hasty to answer becomes intelligible in its full import when we read: Doth not your Master pay *the half-shekel?*—the contribu-

tion of the faithful Jew to the Temple (Matt. xvii. 24, 27 ; Exod. xxx. 15). If at first hearing *the seats of them that sold the doves* (Matt. xxi. 12) sounds harsh, the pointed reference to the common offering of the poor is more than a compensation (comp. Luke ii. 16, *the manger*; Mark iv. 38, *the cushion*). The phrase, *how shall he . . . say the Amen at thy giving of thanks . . . ?* (1 Cor. xiv. 16 ; comp. 2 Cor. i. 20 ; Acts x. 47, *the* water ; Mark xvi. 20) gives a glimpse of the early Christian service. St. John nowhere mentions the call of the apostles, but in due course he refers to *the twelve* (vi. 70, *did not I choose you the twelve ?*) as a well-known body (comp. Acts ii. 42, xx. 11, *the bread*).

Sometimes the definite article calls up a familiar image. Thus the Baptist is not spoken of vaguely as *a burning and shining light*, but *the lamp that burneth and shineth* (John v. 35), the lamp which is used before the sun has risen, and which is consumed while it illuminates. Elsewhere we have a natural allusion to a familiar object : *the bushel* and *the lamp-stand* (Matt. v. 15) are a part of the furniture of every

cottage (comp. John xiii. 5, *the basin*). 'The dogs' and 'the swine' (Matt. vii. 6) are placed side by side as repulsive objects, which men were likely to encounter. The wise builder digs down till he reaches *the rock* (Matt. vii. 24; comp. xiii. 5, 7, 8), which underlies the superficial soil. A vision is opened to us of the inner harmonies of nature when we read that the fig-tree has *her parable* for our instruction (Matt. xxiv. 32).

In this connection it is of interest to notice how the language used of the coming of Christ and the last things has received again in the Revised Version the vividness with which it had been coloured by the popular imagination. *The great tribulation* (Rev. vii. 14), *the weeping and gnashing of teeth* (Matt. viii. 12, etc.), *the crown of righteousness* (2 Tim. iv. 8) are living and familiar figures, under which the common belief was embodied (comp. Luke iii. 16; 1 Cor. iv. 5; 2 Thess. ii. 3; 1 Tim. i. 18; ii. 6; 2 John 7).

In close relation with this definite, popular imagery stand other phrases which express current spiritual conceptions in a concrete form,

as 'the light' and 'the darkness' (John iii. 19), 'the wretched one' (Rev. iii. 17; comp. Luke xviii. 13 marg.). To the same general form of expression belong 'the sound doctrine' (Tit. i. 9; ii. 1) and 'the Way' (Acts ix. 2; xix. 9, 23; xxiv. 22).

Sometimes classes are separated by the repetition of the article where the distinction is of importance to the sense. Thus the vengeance of the Lord is revealed (Revised Version) *to them that know not God, and to them that obey not the gospel of our Lord* (2 Thess. i. 8). Two kinds of offenders are contemplated, and not two offences of one class (Authorised Version). Yet once again the Greek article is able also to mark the gender of words which are themselves ambiguous. Thus when the Authorised Version says that Herod *slew all the children that were in Bethlehem*, the original (and Revised Version) limits his violence to *the male children* (comp. Luke xv. 6, 9; John i. 11.)[1]

[1] Every page of the Revised Version will furnish examples of changes such as have been illustrated in the last two sections.

13. (*c*) It would not be possible to give even the most meagre series of representative examples to illustrate the shades of meaning in prepositions and particles, disregarded in earlier versions, which have obtained an adequate expression in the Revised Version. Half a dozen passages will be enough to show the kind of changes which have been brought in by faithfulness in these details, and to give a clew which the reader can follow in his private study.

Two alterations of this class, each of a single syllable, are sufficient to illuminate our whole conception of the Christian faith. How few readers of the Authorised Version could enter into the meaning of the baptismal formula, the charter of our life; but now, when we reflect

The reader is apt to disregard them, and even to feel irritated by them, till he is induced to ask what is their exact force. Any one who will carefully compare (to take two passages) 1 Tim. vi.; 2 Tim. iv. in the Revised Version and the Authorised Version will, I think, feel that such details are not unimportant. Other isolated examples of interest occur: Matt. i. 23 (*the virgin*); Luke xvii. 17 (*the ten*); xviii. 16 (*the little children*); John xvi. 13 (*all the truth*); xviii. 4 (*all the things . . .*); Acts i. 13 (*the upper room*); Acts iv. 11 (*you the builders*); Rom. v. 15 (*if . . . the many died . . . abound unto the many*); 1 Cor. i. 21 (*the preaching*); x. 13 (*the way of escape*); Col. i. 19 (*all the fulness*). See also Matt. vi. 25; vii. 4; 2 Cor. v. 17; xii. 18; Eph. ii. 12; Phil. iii. 2; Heb. x. 1, 20.

on the words, *make disciples of all the nations, baptizing them into* (not *in*) *the name of the Father and of the Son and of the Holy Ghost* (Matt. xxviii. 19), we come to know what is the mystery of our incorporation into the body of Christ. And as we learn this we enter into St. Paul's words, *The free gift of God is eternal life in* (not *through*) *Christ Jesus our Lord* (Rom. vi. 23). It is indeed most true that the Son of God won life for us, but it is not anything apart from Himself. We live, as He has made it possible for us to realise life, only in Him (comp. John xx. 31; 1 Cor. i. 4; Eph. iv. 32; Phil. iv. 19). Am I then wrong in saying that he who has mastered the meaning of those two prepositions now truly rendered—'*into* the Name,' '*in* Christ'—has found the central truth of Christianity? Certainly I would gladly have given the ten years of my life spent on the Revision to bring only these two phrases of the New Testament to the heart of Englishmen.[1]

[1] Comp. Acts iv. 12; xiii. 38 *f*; 1 Pet. v. 10; 1 John v. 11; 1 Cor. i. 4 *f*.

The other examples which I have set down are necessarily of less significance, but still they mark thoughts or traits in the apostolic writings not without interest. We can all feel the difference between 'believing a man' and 'believing in' or 'on him.' The first marks intellectual assent, and the second active devotion. The preservation of this contrast, lost in the Authorised Version, explains the tragic development of the history in John viii. Some *believed on* Christ (verse 30), and they were safe in their readiness to follow Him, wherever He might lead them. Some *Jews believed Him* (verse 31), and, while they admitted His claims, would have made Him the Messiah of their own hearts. In such a state lay the possibility of the fatal issues of the chapter.[1]

In John xix. 24 *f*, the pathos of the description is grievously marred by the separation of the two groups at the cross which the Evangelist closely connects. *These things therefore the soldiers did. Now there stood* . . . (Author-

[1] The student will find the variation of the prepositions in 1 Cor. xii. 7 *ff* (*through*, *according to*, *in*) a suggestive lesson in the laws of revelation.

ised Version). Once again we feel the real meaning of the contrast by the help of a slight change in accordance with the original: *These things therefore the soldiers did. But there were standing.* . . .

In the familiar sentence, *Let your light so shine before men that* . . . (Matt. v. 16), it is perhaps hardly possible to separate the 'so' from that which follows, as if it were descriptive of the aim of Christian conduct (*so* . . . *that* . . .); but the Revised Version has done something to restore the true connection: *Even so let your light shine* . . . as the lamp, placed in its proper and conspicuous position. The Christian must not shrink from the responsibility of faith.

A last illustration shall be taken from the form of a question. In Greek, even more simply than in English, the questioner can indicate the nature of the expected answer, and so reveal his own thoughts. When, therefore, we read now in John iv. 29, *Can this be the Christ?* we feel that the woman gives utter-

[1] Comp. Luke xxiii. 56; xxiv. 1.

ance to a thought which, she implies, is too great for hope. Her words grammatically suggest that it cannot be so, but faith lives still (comp. John xviii. 17, 25, μή; vii. 26, μήποτε; Luke xxiii. 39, οὐχί).

CHAPTER II

UNIFORMITIES OF LANGUAGE RESTORED

1. THE Revisers of the New Testament of 1881 aimed, as we have seen, at the most scrupulous faithfulness. They endeavoured to enable the English reader to follow the correspondences of the original with the closest exactness, to catch the solemn repetition of words and phrases, to mark subtleties of expression, to feel even the strangeness of unusual forms of speech. The Revisers of 1611 adopted and defended a very different mode of procedure. 'Another thing,' they say in their preface, 'we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done. . . . Truly, that we might not vary from the sense of that which we had

translated before . . . we were especially careful. . . . But that we should express the same notion in the same particular word; as, for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; . . . if one where *joy*, never *gladness*, etc., thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist than bring profit to the godly reader. For is the kingdom of God become words or syllables? . . . We might also be charged (by scoffers) with some unequal dealing towards a great number of good *English* words . . . if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like quality, Get you hence, be banished for ever; we might be taxed peradventure with *St. James's* words, namely, *To be partial in ourselves, and judges of evil thoughts.* Add hereunto, that niceness in words was always counted the next step to trifling; and so was to be curious about names too. . . .'

2. Now I do not wish to discuss these statements in the abstract. It is easy to imagine cases in which the method of translation here indicated would be not only harmless but even right. We may then put aside the theory in itself, as it is thus stated in justification of the varieties of rendering admitted in the Authorised Version, and simply consider some of the variations themselves. The English student will be perfectly able to judge whether the gain which is secured by such uniformity as the new Revision offers is sufficient to compensate for the disturbance of some familiar rhythms, some graceful turns, in the old Version.

3. The faithful consistency of the Revision, which I desire now to illustrate, is shown in two ways: (1) in the restoration of approximate unity to the rendering of the same words under similar circumstances, when they had been differently rendered in the Authorised Version; and (2) in the distinction of different words which had been left undistinguished in the Authorised Version. It is unfaithfulness

of the same kind to create differences in a translation which do not exist in the original, and to hide differences which are found in it.

In both respects the arbitrariness of the older English Versions appears to be incapable of any serious or substantial defence; and the Revisers of 1611 were content in this respect to leave the translation as they found it.

4. The variations in rendering the same original words sometimes extend to whole clauses, and it is difficult to see how the considerations advanced by the 'translators' in their preface can apply to such cases. For example, the words of Deut. xxxii. 35 are quoted identically from the LXX. (Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω) in Rom. xii. 19 and Heb. x. 30: in the former passage the rendering is, *Vengeance is Mine; I will repay;* and in the latter, *Vengeance belongeth unto Me, I will recompense.* It may be urged that the general sense is the same in the two sentences. Of that I say nothing now; but a careful reader would necessarily suppose that St. Paul and the writer of the Epistle to the Hebrews

had different copies of the Old Testament before them, and might draw important conclusions from the imaginary fact. And what shall we think when even in the same Epistle the same words from Ps. xcv. are translated in one place, *They shall not enter into My rest* (Heb. iii. 11, with a marginal note), and in another place, *If they shall enter into My rest* (iv. 3, without any note)? It is hard to see why the literal rendering of the Hebrew idiom is not given in the first case, if it is allowable in the second case without a margin.

5. The strictest fidelity of rendering is specially necessary in parallel passages. It is well known, for example, that the first three gospels have a large common element, the primitive oral gospel of the Apostles, as I believe, which has been variously modified and supplemented by the several Evangelists to meet the wants of different classes. The English reader has therefore a right to expect that he will find in the version which is placed in his hands a faithful indication of the verbal concordance or difference between the several

narratives. These afford the clew, often slender and subtle, to the particular meaning of a passage. And here at least there is no question of language or style. A rendering which has been once adopted may be repeated.

However obvious this principle may be, it does not appear to have been taken into account in the Revision of 1611; and there can be no doubt that the real relation of the Synoptic Gospels to one another, with all the lessons which follow from the minute differences of the record, have been greatly obscured by the arbitrary discrepancies and concordances to which King James's Revisers gave a place in the Authorised Version.

6. Why, for instance, should the words addressed to Bartimæus, which are the same in the original texts of the two Gospels, be rendered in St. Mark, *Thy faith hath made thee whole* (Mark x. 52, with a marginal note), and in St. Luke, *Thy faith hath saved thee* (Luke xviii. 42)? What shall we say to the almost continuous difference in the renderings of identical phrases, such as the following?—

St. Mark xii. 38-40.	St. Luke xx. 46 *f.*
Beware of the scribes,	*Beware of the scribes,*
which love *to* go *in long* clothing,	*which* desire *to* walk *in long* robes,
and love salutations *in the* market-places,	*and love* greetings *in the* markets,
and the chief *seats in the synagogues,*	*and the* highest *seats in the synagogues,*
and the uppermost *rooms at feasts:*	*and the* chief *rooms at feasts;*
which devour widows' houses,	*which devour widows' houses,*
and for a pretence *make long prayers:*	*and for a* shew *make long prayers:*
these *shall receive greater damnation.*	the same *shall receive greater damnation.*[1]

7. It will of course be said that in this case the general sense is the same in both versions. Whether this is so or not, it is clear that the careful English reader has lost the important fact of the general identity of expression. Sometimes also the sense is seriously affected. If we read in Mark xv. 33 that there was *darkness over the whole land* (without margin), and in Luke xxiii. 44 that *there was a darkness over all the earth* (with margin), we naturally infer that the incident is differently described in the two narratives; and the margin in St. Luke

[1] It may be added, that the Revisers of 1881 have not distinguished the opening verbs, which are different in the two Gospels (βλέπετε, προσέχετε).

suggests an attempt at reconciliation. The Greek, however, is absolutely the same in the two places (ἐφ' ὅλην τὴν γῆν).

8. But the offences of the Authorised Version against consistency are most conspicuous in the treatment of single words; and no changes in the Revised Version have provoked more hasty criticism than those which were due to the effort of the Revisers to give to the English reader in this respect a faithful reflection of the original.

We can all remember the general cry which was made on the day after the publication of the Revised New Testament, when it was found that in the record of the Passion it was said that *two robbers were crucified with Jesus.* Could there, it was asked, be a more foolish piece of pedantry? At the time it seemed sufficient to ask in reply what the critic proposed to do with the phrase, *Now Barabbas was a robber* (John xviii. 40), where the same original word was correctly rendered in the same connection. But it may be worth while to notice now how that simple word 'robber'

(λῃστής) appears as a sign of the wild disorder of the times. Aspirations after freedom were used as a cloke for brigandage, as in oppressed nations at all times. Open violence affected to be resistance to foreign oppression. The 'robber' is at one end of the scale of dishonest dealers, and the 'thief' at the other. The 'thief' has his own place in the imagery of Scripture (*e.g.* 1 Thess. v. 2, 4; 2 Pet. iii. 10; Rev. iii. 3). He is placed side by side with the 'robber' in the Lord's condemnation of the false Christs (John x. 1, 8). But in every case where the 'robber' is mentioned in the New Testament, the idea is that of open violence, and not of cunning stealth. The rulers of the people had made the house of God *a den of robbers* (Matt. xxi. 13), as the phrase stands in the Old Testament (Jer. vii. 11); they did not plunder secretly, but used bold extortion and tyranny. The traveller from Jerusalem to Jericho fell among 'robbers' (Luke x. 30; comp. 2 Cor. xi. 26), who needed no hidden ambush for the repetition of their crime. And the circumstances of the Passion become more

vivid and more impressive, when we realise that the 'robber'—the false patriot,—one of the *men who in the insurrection had committed murder* (Mark xv. 7), was chosen by the people for release before the true Saviour, and that the penitent 'robber,' to whom the Lord dispensed His royal promise from the cross, was one who in his wild life might have had confused thoughts of a kingdom of God, as the final aim of his lawless struggles. The narrative of the betrayal receives a new touch when we hear the Lord's question in its true form: *Are ye come out as against a robber with swords and staves to seize Me?* (Matt. xxvi. 55, and parallels.) In apprehending a 'thief' there would be no need of an armed force.

9. It is not, I suppose, seriously argued now, that in this case consistency of rendering is not a clear gain. We have grown familiar with the thought and the rhythm. But many feel still a natural regret that the word 'charity' has no place in the Revised Version. The word was deliberately retained in some passages of the Authorised Version, and especially

in 1 Cor. xiii., on the ground of its ecclesiastical associations, though the word so rendered (*ἀγάπη*), was more than three times as often rendered 'love.' Charity is indeed a word of most touching sweetness. It can never lose its position in the vocabulary of Christian graces. But to retain it in the New Testament is to hide the source of its strength and glory. No one, as far as I am aware, ever proposed to adopt into our English Version the Latin rendering, *Deus est caritas*, 'God is charity,' which stands in the Rhemish translation; and yet no loss to Christian morality could be greater than the separation of the grace from its Divine archetype. The strength of the Christian character lies in the truth that he who has love shares according to his measure in the Divine nature. Thus by using in English different words to express the relation of God to man and of man to men, calling the one 'love' and the other 'charity,' where the original Scriptures use one word only to describe in this aspect the relations of God to man, and of man to God, and of man to man,

we weaken the bond which unites the human and Divine, we remove the revelation of that harmony which exists, according to the idea of creation, between man made in the image of God and God Himself. It is still further of great importance that 'charity' has no corresponding verb. We cannot express in terms of charity, so to speak, St. John's words: '*Beloved, if God so loved us, we also ought to love one another. . . . God is love; and he that abideth in love abideth in God, and God abideth in him* (1 John iv. 11-16).[1] And when we say 'God is love' (1 John iv. 16), and 'charity never faileth' (1 Cor. xiii. 8), we have lost the connection between the two thoughts; we have lost, that is, a link which unites by an essential bond the teaching of St. John and St. Paul.

Am I not then right in believing that when once the facts are seen in their fulness, the English reader will recognise his gain in having the greatest of human graces indissolubly con-

[1] It will be interesting to compare the Rhemish Version. *My dearest, if God so loved us, we also ought to love one another. . . . God is charity, and he that abideth in charity, abideth in God, and God in him.*

nected with the very being of God, and seen to be eternal because He is eternal.[1]

10. The two signal examples of restored unities of rendering which have just been given are evidently fitted to arrest and to keep attention. They illustrate conspicuously two typical classes of similar changes. The one gives back to us the true sense of the outward setting, so to speak, of the apostolic history; the other lays open a deeper view of Christian truth. In other cases the lesson which flows from uniformity in rendering may easily be overlooked. But even so the effect, if it be less striking, is not to be neglected. Sometimes, for example, the repetition of an identical phrase gives to a statement a pathetic emphasis, which is destroyed by difference of rendering. No one, I think, can fail to feel (dare I say so?) the music of the words of the

[1] An examination of all the passages in which 'charity (Authorised Version) has been replaced by 'love' (Revised Version) is instructive: 1 Cor. viii. 1; xiii.; xiv. 1; xvi. 14 (comp. verse 24); Col. iii. 14 (comp. ii. 2); 1 Thess. iii. 6 (comp. verse 12): 2 Thess. i. 3 (comp. 1 Thess. i. 3); 1 Tim. i. 5 (comp. verse 14); ii. 15; iv. 12 (comp. vi. 11); 2 Tim. ii. 22; iii. 10; Tit. ii. 2; 1 Pet. iv. 8; v. 14; 2 Pet i. 7; 3 John 6; Rev. ii. 19.

Baptist as they stand now in John iii. 31, in exact conformity with the original: *He that is of the earth is of the earth* (not is *earthly*), *and of the earth he speaketh.* And the correction involves more than an altered rhythm. *Earthly* stands in the same chapter for a different word (ἐπίγειος) and a different idea (verse 12).

So it is that very frequently the solemn repetition of one word fixes attention on the central thought of the writer, and materially helps to its interpretation. A patient English student will feel what he gains by the faithful representation of St. Paul's language in the recurrence of *reckoned* in Rom. iv. 3-8; of *abolished* in 1 Cor. xv. 24, 26; of *subjected* (*subject*) in 1 Cor. xv. 28; of *affliction* (*afflict*) and *comfort* in 2 Cor. i. 4-8; of *made manifest* in 2 Cor. v. 10, 11; of *glory*, 2 Cor. xi. 16 *ff*; of *comfort* in 2 Thess. ii. 16 *f*; and of St. John's characteristic words, *witness* in John i. 7 *ff*, 19 *ff*; viii. 13-18; of *judgment* in John v. 22-29.[1]

11. In the majority of cases the repetition of the same word in the same context is essential

[1] Sometimes a correspondence has been left unmarked; *e.g.* John xi. 19, 31.

to the full expression of the thought or argument. No one, after a little patient thought, can miss the force or pathos of the original form of expression in the following passages, which had been neglected in the Authorised Version and have now been restored.

Matt. xxiii. 12 (comp. Luke xiv. 11; xviii. 14), *Whosoever shall exalt himself shall be* humbled (Authorised Version, abased); *and whosoever shall humble himself shall be exalted.* There is an absolute correspondence between the Divine retribution and the human action. Perhaps the words offer a glimpse of the working of the chastisements of God. Matt. xxv. 46, *These shall go away into* eternal (Authorised Version, everlasting) *punishment: but the righteous into eternal life.* The issues of our conduct, both bad and good, are shown in relation to the same unseen order, and as answering to its laws (comp. 2 Cor. iv. 18).[1]

[1] Comp. Matt. iv. 20, 22; xiii. 20 *f* (*straightway*, four renderings in the Authorised Version); xviii. 33 (*had mercy*); xx. 20 (*sons*); xxi. 25 (*from*); xxii. 2 *f* (*marriage feast*); xxiii. 16, 18 (*is a debtor*); xxv. 32 (*separate, separateth*).

Mark xii. 41 *f*: *He beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she* cast (Authorised Version, threw) *in two mites.* . . . The identity of the outward form of the acts is an important point in the narrative.

Mark xiii. 12: *Brother shall deliver up brother to death, and the father his* child (Authorised Version, son); *and children shall rise up against parents.* . . . The repetition of the word which expresses the natural relation deepens the gloom of the picture.[1]

Luke xi. 33 (comp. Matt. v. 15): *No man, when he hath lighted a* lamp (Authorised Version, candle), *putteth it . . . under the bushel, but on the stand, that they which enter in may see the light. The* lamp (Authorised Version, light) *of thy body is thine eye: when thine eye is single, thy whole body also is full of light.* It is essential to the understanding of the passage that there should be a distinction between the

[1] Comp. Mark iii. 5 (*stretch forth, stretched forth*); v. 27 *f* (*garment, garments*); v. 38 *f* (*tumult*); vi. 35 (*far spent*); x. 13 *f* (*little children*).

organ through which the illumination is given and the light itself (comp. Matt. vi. 22 ; John v. 35 ; 2 Pet. i. 19 ; Rev. xxii. 5).[1]

John vi. 27 *f*: Work (Authorised Version, labour) *not for the meat which perisheth. . . . They said therefore unto Him, What must we do, that we may work the works of God?* The question takes up the word of the Lord.

John xv. 26 *f*: *The Spirit of truth . . . shall* bear witness (Authorised Version, testify): . . . *and ye also bear witness.* . . . The twofold witness must be regarded in its common features (comp. Acts v. 32).[2]

Acts xxvi. 24 *f*: *Festus saith with a loud voice, Paul, thou art* mad (Authorised Version, beside thyself). . . . *But Paul saith, I am not mad, most excellent Festus.* . . . The correspondence is exact in the original (*μαίνῃ, οὐ μαίνομαι*),

[1] Comp. Luke ii. 21 (*called*) ; v. 3 *f* (*put out*) ; vii. 33 *f* (*is come*) ; ix. 28, 37 (*the mountain*) ; xvii. 21, 23 (*Lo, here*) ; xviii. 25 (*enter*) ; xix. 13, 15 (*trade herewith, gained by trading*) ; xxii. 8 *f* (comp. 12 *f*, *make ready*) ; xxiv. 29 (*abide*).

[2] Comp. John i. 39 (*abode*) ; ii. 8 *f* (*ruler of the feast*) ; iii. 2, 10 (*teacher*) ; iii. 11 (*bear witness, witness*) ; iii. 12 (*told you, tell you*) ; viii. 33 *ff* (*bondage, bondservant*) ; ix. 19, 21 (*how*) ; xv. 2, 4, 5 (*bear*) ; xv. 9 (*abide*) ; xx. 25 (*put*).

and the intervening words must not be allowed to obscure it.[1]

Rom. xv. 4, 5 : *Whatsoever things were written aforetime were written . . . that through patience and through comfort of the Scriptures we might have hope. Now the God of patience and of* comfort (Authorised Version, consolation) *grant you.* . . . The very point of the prayer lies in the fact that the living God is the one source of the characteristic blessings which come through His word.

This appeal to the nature of God is seen even in a more striking form a little later on in the same chapter.

Rom. xv. 12, 13 : *There shall be the root of Jesse ; . . . on Him shall the Gentiles* hope (Authorised Version, trust). *Now the God of hope fill you with all joy, . . . that ye may abound in hope.* . . . The God of revelation, the God of the Covenant, can alone inspire and support this expectation of a world-wide gospel.[2]

[1] Comp. Acts xvii. 18, 23 (*set forth*) ; xix. 24 *f* (*business*) ; xxi. 39 *f* (*give leave*) ; xxiii. 25, 33 (*letter*) ; xxvii. 10, 21 (*injury, loss*).

[2] Comp. Rom. i. 10 (*manifest, manifested*); ii. 2 *f* (*practise*);

1 Cor. iii. 17: *If any man* destroyeth (Authorised Version, defile) *the temple of God, him shall God destroy.* The punishment is the exact correlative of the offence (comp. 2 Cor. v. 10; Col. iii. 25, marg.; 2 Pet. ii. 12 *f*, Revised Version).

1 Cor. xii. 4 *ff*: *There are diversities of gifts, but the same Spirit. And there are* diversities (Authorised Version, differences) *of ministrations, and the same Lord. And there are diversities of* workings (Authorised Version, operations), *but the same God, who worketh all things in all.* In such a description of the Divine action, it is obviously of the highest importance to preserve the uniformity of St. Paul's language.

Gal. ii. 8 *f*: *He that wrought* (Authorised Version adds 'effectually') *for Peter unto the apostleship of the circumcision* wrought (Authorised Version, the same was mighty) *for me also unto the Gentiles; and . . . they . . . gave to*

v. 2, 3, 11 (*rejoice*, Gk. *glory*); vii. 7, 8 (*covet, coveting*); viii. 6 *f* (*the mind of the flesh, the mind of the spirit*); xi. 22 *f* (*continue*); xv. 19 (*power*); xvi. 3, 5 *ff*, 11 (*salute*); xvi. 3, 9, 21 (*fellow-worker*).

me and Barnabas the right hands of fellowship, that we should go unto the Gentiles (Authorised Version, heathen), *and they unto the circumcision.* The two arbitrary variations in the Authorised Version mar the symmetry of the picture which St. Paul draws of the twofold apostolic endowment and mission.[1]

In Heb. xii. the full force of a quotation from the Old Testament is twice lost by failure to preserve the significant word in the application:

Verse 5: *Ye have forgotten the exhortation, which reasoneth with you as with* sons (Author-

[1] Comp. 1 Cor. i. 19 (*prudence, prudent*); ii. 14 *f* (*judged, judgeth*); vii. 16 (*how*); ix. 22 (*become, am become*); x. 16, 18, 20 (*communion, have communion*, contrast *partake*); xiii. 8, 10, 11 (*done away, put away*); xvi. 1 *f* (*collection, collections*).

2 Cor. ii. 3 *ff* (*sorrow, made sorry, caused sorrow*); v. 6, 8, 9 ([*to be*] *at home*); vii. 9, 11 (*made sorry*); x. 4 *f*, 8 (*casting down*); xii. 3 (*know not, knoweth*); xii. 9 (*weakness, weaknesses*).

Gal. iii. 22 *f* (*shut up*); iv. 8 *f* ([*to be*] *in bondage*).

Eph. v. 15 (*unwise, wise*).

Phil. i. 4 (*supplication*); ii. 13 (*worketh, to work*); iii. 4 (*have confidence*).

Col. ii. 13 (*trespasses*).

1 Tim. i. 15 *f* (*chief*); ii. 7 (*truth*).

2 Tim. iii. 8 (*withstood, withstand*).

Heb. iv. 10 (*rest, rested*).

ised Version, children), *My son, regard not lightly the chastening of the Lord. . . .*

Verses 27 *f*: *This word, Yet once more, signifieth the removing of those things that are shaken, . . . that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be* shaken (Authorised Version, moved), *let us have grace. . . .*[1]

1 Pet. ii. 4 *f*: *Unto whom coming, a living stone, . . . ye also, as* living (Authorised Version, lively) *stones, are built up a spiritual house. . . .* The wholly unwarranted change of rendering obscures the thought of the relation of the Head to the members, to borrow St. Paul's image.

1 John v. 18 *f*: *We know that whosoever is begotten of God sinneth not; but He that was begotten of God keepeth him, and* the evil one (Authorised Version, that wicked one) *toucheth him not. We know that we are of God, and the whole world lieth in* the evil one (Authorised Version, wickedness). The 'world' is 'in the

[1] Comp. Heb. xi. 27, 28, 29 (*by faith*); xi. 35 (*resurrection*)

evil one,' even as believers are 'in Christ' (comp. John xvii. 15).[1]

12. In most of the passages which have been hitherto noticed, an identical rendering has been restored to a word variously translated by the Authorised Version in the same context. Very frequently the variation occurs in passages widely separated. But it is no less important in these cases also to preserve the identity which discloses to the careful student a fresh sign of the clear precision of view which marks the apostolic writings.

Thus, to take an illustration from a single book. One word in the Revelation (θρόνος), variously rendered in the Authorised Version by 'throne' and 'seat,' conveys in the original a far-reaching vision of the spiritual order, which is wholly obliterated by the diversity of translation. *I know where thou dwellest*, is the message to the angel of the Church of Per-

1 Comp. James i. 4 *f* (*lacking*, *lacketh*); ii. 2 *f* (*clothing*).
1 Pet. i. 7, 13 (*revelation*); iii. 14 (*fear*).
1 John ii. 24 (*abide*); iii. 12 (*evil*); 3 John 14 (*salute*).
Rev. xiii. 13 *f* (*signs*); xviii. 2 (*unclean*); xx. 3, 5, 7 (*finished*); xx. 13 (*gave up*); xxi. 18 (*pure*).

gamum, *even where Satan's* throne (Authorised Version, seat) *is*: *and thou holdest fast My name* . . . (Rev. ii. 13). There is a kingdom of the evil one upon earth; and a brute force which represents its power: *The dragon gave* [*the beast*] *his power, and his* throne (Authorised Version, seat), *and great authority* (Rev. xiii. 2). But it is doomed to overthrow: *The fifth* [*angel*] *poured out his bowl upon the* throne (Authorised Version, seat) *of the beast; and his kingdom was darkened* (Rev. xvi. 10). Meanwhile the prospect is opened of a sovereignty of the saints. They are allowed to share the royal dignity of their Lord in their representatives: *Round about the throne were four and twenty* thrones (Authorised Version, seats): *and upon the* thrones (Authorised Version, seats) *I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold* (Rev. iv. 4). And when the proclamation was made, *The kingdom of the world is become the kingdom of our Lord, and of His Christ, . . . the four and twenty elders, which sit before God on their* thrones (Authorised Version, seats),

fell upon their faces, and worshipped God . . . (Rev. xi. 15, 16. Comp. Matt. xix. 28).

More commonly the correspondences must be traced through several books. A remarkable verb, for example (*ἀπεκδέχομαι*), is used, and used exclusively, with one exception, of the attitude of the Christian towards the future revelation of the Lord. This is rendered in the Authorised Version five times 'wait for,' and twice 'look for.' It is obviously a clear gain to conform these two last passages (Phil. iii. 20, Heb. ix. 28) to the others; but no one, till he had learnt the facts, could rightly understand the reason for the change.[1]

So again St. Paul uses a characteristic verb (*καταλλάσσειν*), and the derivative noun (*καταλλαγή*), to express the establishment of the right relation between God and man. The verb is uniformly rendered 'reconcile'; the noun, which occurs four times, has three ren-

[1] Sometimes the form of association was (unhappily) strong enough to resist a required conformity. For example, in Luke xxii. 20 we read *poured out*, but in Matt. xxvi. 28 *shed* was retained, the different connection being supposed to justify the retention of the familiar word. Nor did the American Company dissent from this conclusion.

derings, 'reconciliation' (2 Cor. v. 18, 19), 'atonement' (Rom. v. 11), 'reconciling' (Rom. xi. 15). Faithfulness requires a single translation, and the word 'reconciliation' is in every way an appropriate equivalent of the Greek. It is the more important to fix the use of the form 'reconciliation' because it has been wrongly used in Heb. ii. 17 (Authorised Version) to express a totally different root (ἱλάσκεσθαι, ἱλασμός), which is elsewhere rightly expressed by 'propitiation.'

13. The last illustration shows the necessity of preserving, if possible, a corresponding translation through a group of kindred words. We have seen already how important is the application of this principle to the group of words connected with 'love.' It has an illustration also from the words expressing 'fear.' No one can fail to catch at once the difference between 'fear' and 'fearfulness,' the fact and the temper. When therefore the adjective (δειλός) is most happily rendered 'fearful' (Matt. viii. 26; Mark iv. 40; Rev. xxi. 8), it is desirable to represent the same thought in

the noun, 'fearfulness' (2 Tim. i. 7), and in the verb, 'to be fearful' (John xiv. 27).[1]

14. A familiar title will furnish another illustration. The Aramaic Rabbi is sometimes given in the Gospels in its original form, and sometimes by the Greek equivalent rendered 'Master' (or 'Teacher'). The retention of the Aramaic word may indicate something as to the sources of the particular narratives, or perhaps give a touch of personal feeling to the address; but in any case, it is desirable to preserve in the English Version a feature which can be made as clear as in the Greek. So it is that *Rabbi* has been introduced in Matthew xxvi. 25, 49; Mark ix. 5, xi. 21, xiv. 45; as it was already given in the Authorised Version in Matthew xxiii. 7, 8.

The common title received a fuller form, as expressive of higher respect, in the unusual form Rabboni (Rabbuni), which is found twice in the Gospels. This was simply rendered

[1] Comp. Acts iv. 36, xi. 23 (*son of exhortation, exhorted*); Col. ii. 9 *f* (*fulness, made full*); 1 Thess. ii. 4 (*approved, proveth*); 2 Thess. ii. 16 *f* (*gave us comfort, comfort*); 2 Tim. iii. 17 (*complete, furnished completely*).

'Lord' in Mark x. 51, and the interpretation given in St. John (xx. 16) is 'Master.' The two passages are now brought into harmony; and some will be inclined to see more than an accidental coincidence in the use (and the record of the use) of the peculiar form on these two occasions.

15. The changes which have been noticed so far were made with the view of bringing the different parts of the New Testament into harmony. One other series of changes was made to bring out the connection between the Old and New Testaments more clearly. The familiar forms of the Old Testament names are given by the Revised Version in place of the Græcised forms of the Authorised Version, when a person or place known in the Old Testament is referred to in the New Testament. The misunderstanding which has been caused by the use of the Greek form *Jesus* for *Joshua* in two places (Acts vii. 45; Heb. iv. 8) is known to every one; and such forms as Osee, Elias, Sarepta, are puzzling to many readers, though in a less degree. Where the

old form has a distinct English equivalent, as James, it seemed well to notice the original (Jacob) in the margin.

16. In a few cases a coincidence of language in the original has been noticed in the margin, when an identical rendering was not accepted for the text. The most remarkable example is furnished by the treatment of the word which is now almost naturalised among us as 'Paraclete.' As applied to the Holy Spirit in the Gospel of St. John this is rendered 'Comforter,' and as applied to the Son in St John's first Epistle, 'Advocate.' In each case a note is added (John xiv. 16, 26; xv. 26; xvi. 7; 1 John ii. 1), which brings the identity of the original term clearly before the reader So again, a peculiar word (ἔξοδος) is rendered closely 'departure,' and a marginal note records this sense in the two other places in which it is found (Luke ix. 31; 2 Pet. i. 15).[1]

The illustrations which have been given are of very unequal interest. Some include changes of great importance; others may appear to be

[1] Comp. Acts iii. 15; Heb. ii. 10, xii. 2.

trifling. Some are obvious; others are required by considerations which spring from careful study. But no one, I believe, will question that they are required by faithfulness; that they give fresh vigour and meaning to the apostolic words when they are allowed to have their full weight; that any disturbance of familiar phrases is far more than balanced by the fuller expression of the original message. And, so far, it may be added, no change has been noted which involves alteration of the 'received' Greek text.

CHAPTER III

DIFFERENCES OF LANGUAGE MARKED

1. THE representation of differences of expression in the original Greek, often subtle and yet significant, which had been neglected in the Authorised Version, was no less important for the faithfulness of the Revision than the removal of differences which the Authorised Version had introduced, or retained from the earlier Bibles. In endeavouring to satisfy this claim, the revisers had to face the difficult question of Greek synonymes (Introduction, § 19: and if it was found impossible in some cases to convey to the English reader simply and sharply the shades of thought given by the original terms, yet, for the most part, his attention could be turned in the right direction. He would be aroused to seek for further light. A few illustrations from different classes of

words will show how far success was attained in this respect.

2. Three verbs in Greek are rendered, and sometimes necessarily and not inadequately rendered, by the substantive verb *to be*; but they could not be interchanged in the original text without a distinct modification of the sense of the passages in which they occur. One of the words (*ὑπάρχειν*) is comparatively rare, and has no English equivalent.[1] The two others (*εἶναι, γίγνεσθαι*), roughly represented by *to be* and *to become*, are very common.

It was therefore necessary to consider, especially when these verbs stood in near connection, whether their exact force could be suggested without a cumbrous paraphrase. Not unfrequently the problem was insoluble, or it appeared that the context sufficiently implied the idea of results reached (*e.g.* Luke xx. 14, *be ours*; Gal. iii. 24, *hath been our tutor*; Heb. ii. 17, *that He might be . . .*). In other cases the

[1] The verb is characteristic of the Pauline group of writings. Instructive examples of its use occur: Luke xi. 13, xvi. 14, 23, xxiii. 50; Acts ii. 30, iii. 2, iv. 34, viii. 16, xvii. 24; Rom. iv. 19; 1 Cor. xi. 7; Phil. ii. 6 marg., iii. 20 (2 Pet. iii. 11).

original Greek found a fair expression in English. Thus we read :

John xii. 36, *Believe on the light, that ye may* become (*not* be) *sons of light* (comp. i. 12).

Acts iv. 4, *The number of men* came to be (*not* was) (comp. ii. 41) *about five thousand.*

1 Cor. iii. 18, *If any man thinketh that he is wise among you in this world, let him become a fool, that he may* become (by this very change, not *be*) *wise.*

1 Cor. vii. 23, *Ye were bought with a price ;* become *not* (*for* be not) *bondservants of men.*

2 Cor. iii. 7 *f, If the ministration of death . . .* came with glory (*not* was glorious) : . . . *how shall not rather the ministration of the spirit be* (the verb is changed) *with glory ?*

2 Tim. iii. 9, *Their folly shall be evident, . . . as theirs also* came to be (*not* was).

1 Pet. iv. 12, *The fiery trial among you, which* cometh upon you *to prove you.*

2 Pet. i. 4, . . . *that through these ye may* become *partakers of the Divine nature.*[1]

[1] Comp. Matt. xxiii. 26, xxiv. 32, xxvii. 24 ; Luke i. 20 ; John i. 6, viii. 58 marg. ; Acts viii. 1, xv. 25 ; Heb. ii. 2, vi. 20 ; Rev. i. 18 marg., ii. 8 marg.

In all these examples the reader will perceive, with a little reflection, how much the words gain in living force by the distinct suggestion of progress, movement, change, which lies in the original word, and is now reflected in the Revised Version.

In the same way the question in the parable of the good Samaritan receives fresh point by the more exact translation. *Which of these three, thinkest thou*, proved (*not* was) *neighbour unto him that fell among the robbers?* (Luke x. 36.) The point at issue was not the essential being, but the practical manifestation of character. The lesson of the progressive deterioration of the moral nature in the absence of the Divine Spirit is preserved in Matt. xii. 45 by the Revised rendering, *The last state of that man* becometh (*not* is) *worse than the first.*

3. In other passages the same form of rendering ('*become*') guards the expression of the great principle of a Divine counsel, a 'law,' fulfilled in the course of things, which had been obscured by the too specific translation ('is made') of the Authorised Version. Thus the

Lord declares that He 'came into the world' *that they which see may* become (*not* be made) *blind* (John ix. 39) by the action of forces already at work within them. And in the announcement of the central fact of the faith, we feel the presence of an eternal purpose wrought out in Him when we read *the Word* became *flesh* (*for* was made *flesh*) (John i. 14); and again, *the first man Adam* became *a living soul: the last Adam* became *a life-giving spirit* (1 Cor. xv. 45).[1]

The importance of the thought thus indicated is seen in another connection in 2 Cor. v. 21, where 'being made' and 'becoming' are set in contrast, though the difference was lost in the Authorised Version: *Him who knew no sin He made to be sin on our behalf; that we might* become (*not* be made) *the righteousness of God in Him.* The transformation of the believer follows from his vital union with God in Christ.

4. It was far more easy to suggest to the English reader the shades of thought repre-

[1] See also Rom. vii. 13; 2 Cor. iii. 7*f*; Heb. i. 4.

sented by the different Greek words answering to '*to be*' than of those answering to '*to know*.' Three words clearly distinct in conception (εἰδέναι, γινώσκειν, ἐπίστασθαι) are commonly, and for the most part necessarily, so translated.[1] Of these, two are very common (εἰδέναι, γινώσκειν), one of which (εἰδέναι) describes, so to speak, a direct mental vision, knowledge which is at once immediate and complete; and the other (γινώσκειν) a knowledge which moves from point to point, springing out of observation and experience. The third word (ἐπίστασθαι) is much rarer, and expresses the knowledge which comes from close and familiar acquaintance. It will be evident that in many cases nothing but a paraphrase could convey the precise meaning of the original. Elsewhere the context gives the appropriate colour to the general term (*know*). In some places, however, it seemed desirable to mark the con-

[1] A fourth word (συνιέναι), which expresses an intelligence of the meaning of that which is said and done, was generally and adequately rendered in the Authorised Version by *understand*; and this rendering has been given in the two passages where it was otherwise translated, Mark vi. 52, 2 Cor. x. 12.

trast when two of the words were placed in close connection. Thus in John iii. 10, 11 there is a contrast between the absolute knowledge of the Lord and that power of recognising truth which an accredited master might be expected to possess; and thus the Revised Version gives, in strict conformity with the Greek, *Art thou the teacher of Israel, and* understandest (Authorised Version, knowest) *not these things? Verily, verily, I say unto thee, We speak that we do know.* . . . So again we see a little more of the meaning of the words by which the Lord replies to the impetuous question with which St. Peter met His offer of lowly service, when we read in the Revised Version, *What I do thou knowest not now; but thou shalt* understand (Authorised Version, know) *hereafter*, taught in the solemn school of apostolic work (John xiii. 7).[1] In one or two places the substitution of *learn* for *know* (γινώσκειν) adds to the narrative the touch of life which belongs to the progress of events; as when it is said, on

[1] It is, I think, to be regretted that the distinction was not made in Mark iv. 13; Heb. viii. 11; 1 John ii. 18. Comp. Acts xix. 15 marg.

the eve of the triumphal entry in Jerusalem, that *the common people of the Jews* learned (Authorised Version, knew) *that* [*Jesus*] *was* [*at Bethany*] . . . (John xii. 9). The phrase suggests the idea of lively interest and inquiry, which prepare for what followed.[1] There is a similar vividness in the use of *perceive*; the disciples perceived (Authorised Version, knew) *not the things that were said* when the Lord spoke of His passion (Luke xviii. 34); they could not read the signs before them.[2] The use of this word (*perceive*) of the Lord emphasises a trait in His perfect humanity. Looking on the anxious faces of the disciples He perceived (Authorised Version, knew) *that they were desirous to ask Him* . . . (John xvi. 19).[3]

5. Sometimes, as we have already seen, a slight variation in language suggests a far-reaching thought. Life, for example, has a twofold aspect, the outward and the inward. We move in a visible order, and we move also

[1] Comp. Mark xv. 45.

[2] Comp. Mark xii. 12, xv. 10; Luke vii. 39, ix. 11; Acts xix. 34.

[3] Comp. Mark v. 30.

in an invisible order. We have duties in regard to both. St. Paul fixes our attention on the truth by a significant change of verb in Rom. xii. 2, which has been represented in the Revised Version: *Be not fashioned*, he says—'fashioned,' that is, in your external character and bearing—*according to* (Authorised Version, *conformed to*) *this world: but be ye transformed by the renewing of your mind* . . . in that which is essential and eternal. The difference which is thus indicated to the attentive student was happily preserved by the Authorised Version in the important passage Phil. ii. 6, 8, *Christ Jesus being in the form of God* . . . *taking the form of a servant and being found in fashion as a man* . . . *humbled Himself.* . . . And now it has been also marked in the remaining passages where the words are found: 2 Cor. xi. 13 *ff*; Phil. iii. 21.

6. There is again a most significant progress in man's opposition to the truth, which is greatly obscured in the Authorised Version. First comes the simple absence of belief (*οὐ πιστεύειν*); this is followed by disbelief (*ἀπιστεῖν*); and at

last disbelief issues practically in disobedience (ἀπειθεῖν). Thus we are able to follow a natural moral movement when we read in the record of the appearances of the risen Lord, that the disciples 'disbelieved' the first tidings of Mary Magdalene, and 'believed not' the later statements which came to them (Mark xvi. 11, 13). So also 'disbelief,' and not absence of belief, is the ground of men's condemnation (Mark xvi. 16; comp. Acts xxviii. 24); and the English reader can enter now more fully than before into the meaning of St. John's words when he reads, *He that believeth on the Son hath eternal life*; *but he that* obeyeth not (*not* believeth not) *the Son shall not see life* (John iii. 36). The same change gives a fresh touch to the portraiture of the adversaries of St. Paul at Ephesus, where, we now read, *some were hardened and* disobedient (Authorised Version believed not: Acts xix. 9; comp. Rom. xv. 31). These gainsayers of the truth felt the authority of the teaching which they opposed.[1]

[1] Comp. Rom. xi. 30-32; Heb. iii. 18, iv. 6, 11, xi. 31.

One most important group of words, rendered in the Authorised Version *repent*, *repentance* (μετανοεῖν, μετάνοια,

7. In these examples we can see how the Revised Version has accurately preserved traits in man's attitude of opposition to God. It has also carefully distinguished the two distinct forms in which the apostolic writers have presented our filial connection with Him. There is the position of 'sonship' (characteristic of the teaching of St. Paul), which suggests the

μεταμέλεσθαι), offered great difficulties in translation. The first two Greek words (μετανοεῖν, μετάνοια), describe characteristically in the language of the New Testament a general change of mind, which becomes in its fullest development an intellectual and moral regeneration; the latter (μεταμέλεσθαι) expresses a special relation to the past, a feeling of regret for a particular action which may be deepened to remorse. It was of paramount importance to keep one rendering for the former words, which are key-words of the gospel, and it was impossible to displace *repent*, *repentance*, which, though originally inadequate, are capable of receiving the full meaning of the original. No one satisfactory term could be found for μεταμέλεσθαι. In the passage where it occurs in the same context with μετάνοια, it has been adequately rendered by *regret* (2 Cor. vii. 8 *ff*); and elsewhere the limited application of the feeling has been indicated by the reflexive rendering *repent oneself* (never *repent* absolutely): Matt. xxi. 29, 32, xxvii. 3; Heb. vii. 21. Yet *without repentance* (ἀμεταμέλητος), Rom. xi. 29, is unchanged. Dr. T. Walden has expounded the apostolic force of μετάνοια with great power and truth in an essay on *The Great Meaning of the word Metanoia, lost in the Old Version, unrecovered in the New* (New York, 1882); but he has overlooked the fact that the idea of *repentance*, like that of μετάνοια itself, can be transfigured by Christian use, and that the force of words is not limited by their etymology.

thoughts of privilege, of inheritance, of dignity; and there is also the position of 'childship' (characteristic of the teaching of St. John), which suggests the thoughts of community of nature, of dependence, of tender relationship. Sons may be adopted; children can only be born. The two conceptions are evidently complementary; but they must be realised separately before the full force of the whole idea which they combine to give can be felt. The English reader has now, for the first time, the materials for the work. Yet even here it was felt to be impossible to change the phrase, 'the children of Israel' for 'the sons of Israel,' though the exact phrase has a clear significance (contrast 1 Pet. iii. 6). With this exception (and one accidental omission of the mark of reference in Matt. xxi. 28 1°), I believe that the use of 'child,' ('children') is always marked in the Revised Version; and that with the clearest gain to the peculiar force of the narrative (Mark ii. 5; Matt. ix. 2; Luke xv. 31, xvi. 25; Matt. xxi. 28) and of the address (1 Cor. iv. 14; 1 Tim. i. 2, 18; Tit. i. 4, etc.), no less than to

the exact definition of spiritual relations. On the other hand, the grand title, 'sons of God,' holds its true place, according to the exact usage of the original.

Two or three illustrations will be sufficient to indicate the gain to the student of Scripture from the faithful preservation of this distinction between the general conceptions of a Divine inheritance and a Divine nature. Thus we now read that the Lord gave to them that received Him *the right to become* children (Authorised Version, sons) *of God, which were born . . . of God* (John i. 12). And again: *Behold what manner of love the Father hath bestowed upon us, that we should be called* children (Authorised Version, the sons) *of God: and such we are* (1 John iii. 1 *f*). So, conversely, in other places the title of privilege is restored to the English text. *They that are accounted worthy to attain to that world . . . are equal unto the angels, and are* sons (Authorised Version, the children) *of God, being sons of the resurrection* (Luke xx. 35). *Where it was said unto them, Ye are not My people, there shall they be*

called sons (Authorised Version, the children) *of the living God* (Rom. ix. 26).[1]

8. If we carry our thoughts still further to that unseen and future order, of which with our present powers we can form no definite conception, we find the Revised Version has distinguished between *hell* (γέεννα), the place of suffering, and *hades*, the place of spirits (the unbounded, *sheol*) (see Matt. xvi. 18; Luke xvi. 23; Acts ii. 27; Rev. i. 18). It has also adequately presented the most characteristic claim of the gospel, which was obliterated before, in the familiar phrase that Christ *brought life and* immortality *to light through the gospel* (2 Tim. i. 10, Authorised Version); whereas we now read that He *brought life and* incorruption *to light.* The revelation of the resurrection is *incorruption* (ἀφθαρσία), the preservation of all that belongs to the fulness of humanity (comp. Rom. ii. 7; 1 Cor. xv. 42, 50, 54, Authorised Version), and not simple continuance of being. Immortality (ἀθανασία),

[1] Comp. Matt. v. 9, 45; Luke vi. 35; Gal. iii. 26. See also Exod. xiii. 13, 15 (Revised Version).

is a separate idea (1 Cor. xv. 53 *f*; 1 Tim. vi. 16), which falls far short of the completeness of assurance which comes through the revelation of the risen Lord.

9. The importance of preserving an unusual phrase may be shown by an example of a different kind, where a peculiar word gives the clew to the understanding of the real course of apostolic thought. One of the most decisive steps in the historic interpretation of the work and person of Christ was the perception that in Him was fulfilled the prophecy of 'servant of the Lord' (*παῖς Κυρίου*, Isa. lii. *ff*), which fact is clearly marked in the early chapters of the Acts. In the Authorised Version the fact was wholly hidden by the adoption of the translation 'child' or 'son' for 'servant' (Acts iii. 13, 26, iv. 27, 30). Now the careful reader cannot fail to observe how the meaning of Isaiah's teaching was brought home by the Spirit to the Apostles, and through this the real significance of the sufferings of Christ.[1]

[1] Comp. Luke i. 54 (Israel), i. 69; Acts iv. 25 (David). See also Matt. xii. 18.

10. So far the illustrations have been taken from words which are of frequent occurrence. In the Authorised Version of Rom. iii. 25 the confusion of a word, which is found there only in the New Testament (πάρεσις), with another common word from the same root (ἄφεσις), has led to the complete inversion of St. Paul's meaning. The sins of former time were neither forgiven nor punished: they were simply passed over; and for this reason there was need of the vindication of the righteousness of God, *because of the* passing over *of the sins done aforetime, in the forbearance of God*, and not (as the Authorised Version) *for the* remission *of sins that are past, through the forbearance of God.* The distinction between the unique words, *divinity* (θειότης, Rom. i. 20) and *Godhead* (*deity*, θεότης, Col. ii. 9) is not less important.[1] And under this head reference may be made to the care taken by the Revisers to represent words of a single occurrence in the original by words of single occurrence in the English version. A considerable number of

[1] Comp. Acts xvii. 29 marg[r] (τὸ θεῖον).

the novelties of language are due to this necessary endeavour; and a student who has the patience to work through the following examples will gain a new sense of the richness of the apostolic vocabulary, which has been hidden in the Authorised Version.[1] *Apparition* (φάντασμα, Matt. xiv. 26; Mark vi. 49); *awe* (δέος, Heb. xii. 28); *billows* (σάλος, Luke xxi. 25); *concealed* (παρακαλύπτεσθαι, Luke ix. 45); *conduct* (ἀγωγή, 2 Tim. iii. 10); *confute* (διακατελέγχεσθαι, Acts xviii. 28); *demeanour* (κατάστημα, Tit. ii. 3); *discipline* (σωφρονισμός, 2 Tim. i. 7); *disrepute* (ἀπελεγμός, Acts xix. 27); *effulgence* (ἀπαύγασμα, Heb. i. 3); *goal* (σκοπός, Phil. iii. 14); *impostor* (γοής, 2 Tim. iii. 13); *to interpose* (μεσιτευειν, Heb. vi. 17); *justice* (ἡ Δίκη, Acts xxviii. 4); *to moor* (προσορμίζεσθαι, Mark vi. 53); *sacred* (ἱερός, 1 Cor. ix. 13; 2 Tim. iii. 15); *to shudder* (φρίσσειν,

[1] The words quoted occur, I believe, in the Greek and English texts of the New Testament only in the places quoted; and the new English words cannot fairly be said to be inharmonious with the old. In making the list I have found great help from Messrs. Bemrose and Sons' excellent *Student's Concordance to the New Testament* (*Revised Version*). London [1884].

Jas. ii. 19); *stupor* (κατάνυξις, Rom. xi. 8); *to train* (σωφρονίζειν, Tit. ii. 4); *tranquil* (ἥρεμος, 1 Tim. ii. 2); *undressed* (ἄγναφος, Matt. ix. 16; Mark ii. 21); *without self-control* (ἀκρατής, 2 Tim. iii. 3).

11. A variation in the use of prepositions often suggests instructive lines of thought. A good illustration of such significant differences of expression lost in the Authorised Version is supplied by a passage to which we have already referred for examples of differences introduced into the Authorised Version which have no place in the original (1 Cor. xii. 4 *ff*). Here in the description of the manifestation of the Spirit we read in the Authorised Version, *To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit.* Thus 'the word of wisdom,' 'the word of knowledge,' and 'faith' are presented in exactly the same connection with the Spirit, as simply given 'by' Him. But in the original three different prepositions are used to describe the relation of these three gifts to the Spirit,

represented exactly in the Revised Version by '*through* the Spirit,' '*according to* the Spirit,' '*in* the Spirit' (Vulgate, *per*, *secundum*, *in*). The English reader is necessarily led to consider whether this unexpected variation does not throw some light upon the gifts themselves. Even if he finds no answer to the question at once, it will be something to have proposed it. He will at least be led to reflect on the difference between 'wisdom' and 'knowledge.' He will feel perhaps that 'wisdom' is absolute, unchangeable, belonging to things eternal; that 'knowledge' is progressive, and 'grows from more to more.' If this be so, he will understand that, in the one case, the Spirit is, as it were, the speaker of the word in the soul; that, in the other case, He is the guide who directs and rules and regulates the observation which finds expression through man. And when he has realised this twofold action of the Spirit, he will be prepared to consider that there is yet a third relation in which we may stand to Him. We may be, as it were, lost in Him, enwrapped in His transfiguring

influence. Then the faith which wields the powers of the world to come has its scope. Now even if this particular interpretation be faulty or imperfect, still it will not have been without use that the English reader has been constrained, as the Greek reader, to take account of the manifold action no less than of the manifold gifts of the Spirit.

12. It is easy to multiply instances of other shades of thought conveyed by variation in construction which are neglected by the Authorised Version. For example, the key to the understanding of the narrative in John viii., as has been already summarily noticed (Ch. i. § 13), lies in the change of phrase in verses 30, 31. As the Lord spoke *many believed on Him* (ἐπίστευσαν εἰς αὐτόν), with the devotion of perfect self-surrender; but there were others, 'Jews' in the technical language of the evangelist, who *believed Him* (πεπιστευκότας αὐτῷ), who acknowledged the truth of His statements, and the justice of His claim to Messiahship, but who could not give up their own conception of what the Messiah should be,

and by the force of that prepossession were prepared for fatal unbelief.[1] The difference in the view of the destiny of Christian ministrations marked in the Revised Version of Eph. iv. 12 is less striking at first sight, but it will repay consideration. The Divine gifts, as we now read, are made *for* (πρός) *the perfecting of the saints*, unto (εἰς, Authorised Version, for) *the work of ministering*, unto (Authorised Version, for) *the building up of the body of Christ.* Our conception of the Divine word is made clearer when we distinguish the first Author of the message from the prophet who delivers it. The word is spoken *by* (ὑπό) God, and *through* (διά) His messenger (Matt. i. 22; ii. 15; xxi. 4; xxii. 31).[2] So again there is a difference in the conception of spiritual activities where they are referred to an origin regarded as apart (ἀπό), or to a source from which they flow as in continuous connection with it (ἐξ), or as belonging to the agent (gen.). It is indeed most difficult to do more than suggest to the

[1] Comp. John iv. 21, 39; xiv. 11, 12; v. 24, 38, 46 *f.*

[2] Comp. John i. 3, 10, 17; Acts ii. 43; xii. 9; 1 Cor. viii. 6.

English student a subject for reflection, but this is the effect of the Greek upon the reader of the original (comp. 2 Cor. iii. 5 ; iv. 7).[1]

13. It may be objected that there is something of over-refinement in the distinctions which have been just noticed. No such charge lies against the distinction of separate and yet related words in the same context. The book of the Revelation furnishes good illustrations of the loss or confusion which has arisen from the neglect of this obvious duty of a translator. One main thought of the book is the conflict between the brute forces of earthly empire and the spiritual force of the risen Saviour. According to the imagery of the Old Testament there is on the one side 'one like to a son of man' (i. 13; xiv. 14); and on the other 'a seven-headed beast' (xi. 7 *ff*), which becomes the organ of the false spirit. So far the picture is clear; but it is strangely disturbed when the same name 'beast' is applied to the four 'living creatures' before the throne which

[1] Not unfrequently it is impossible to convey the impression of the original, even where the thought involved is of importance (John xvi. 27, 28, 30, *παρά*, *ἐξ*, *ἀπό*; i. 1, *πρός*).

render to God the unceasing homage of creation (iv. 6 *ff*; v. 6; vi. 1 *ff*; xiv. 3; xv. 7; xix. 4). The reader misses the pregnant contrast between the world as God made it and as it is still so far as it remains in fellowship with Him, and the world as it is in isolated self-assertion opposed to Him.

We have already noticed how seriously the two renderings of 'throne' mar the representation of the conflict of good and evil in the Apocalypse (chap. ii. § 12). The rendering of two words by the one word 'crown' has not been less injurious in another aspect. The common word for crown (*στέφανος*)—the significant name of the first martyr—suggested to the Greek reader simply the victor's wreath. This is the thought of 'the crown of life' (Rev. ii. 10; comp. iii. 11), 'the incorruptible crown' (1 Cor. ix. 25), 'the crown of righteousness' (2 Tim. iv. 8), 'the crown of glory that fadeth not away' (1 Pet. v. 4), 'the crown of gold' of the elders (Rev. iv. 4, 10), the crown of the great Conqueror (vi. 2), and the very crown of thorns, the victor's wreath of 'the Man of sorrows.'

But in contrast with this there is the 'diadem' —the fillet of the Persian king—the symbol of sovereign dignity. The word is found in the New Testament only in the Apocalypse. It occurs three times, and in each case its force is unmistakable. The great dragon had 'upon his head seven diadems' (Rev. xii. 3). The ten-horned beast had 'on his horns ten diadems' (Rev. xiii. 1). And then, in significant contrast with this unholy and usurped dominion, when the Word of God is revealed in His Majesty, bearing His Name as 'King of kings and Lord of lords,' He has 'upon His head many diadems' (Rev. xix. 12), bearing sway not in one order only but in many.

14. In these cases the distinction of the synonymes belongs to the right understanding of the imagery of the whole book. Elsewhere it affects the full meaning of the particular passage, and the importance of distinguishing the related words becomes even more apparent when they are found in the same context. Probably the most striking illustration of the harm which may follow from the neglect of

this consideration is furnished by John x. 16, where the whole character of the Lord's promise has been obscured by the unhappy rendering of two perfectly distinct Greek words by 'fold.' The Revised Version has now restored the rendering of Tyndale and Coverdale, and we read: *Other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one* flock (Authorised Version, fold), *one shepherd* (Ezek. xxxiv. 23).

The false rendering came from the Latin Vulgate, and the phrase 'one fold, one shepherd' had probably been made familiar in English by Wiclif. But the old Latin, like the other ancient versions, marked the difference, which is clear in the original; and it would be difficult to overrate the evil influence which the confusion of the 'fold' and the 'flock' has exercised on popular theology. Elsewhere the great lesson of the corporate union of the Church is taught, but here the thought is of the spring of unity in personal relationship with Christ.

15. The example which has been given is of

exceptional interest. The force of the correction is felt at once. In other cases the gain of exactness is less conspicuous, and yet of real moment. This will be seen from a few representative passages, which shew the general character of the changes made in order to distinguish synonymes in close connection.

Matt. xxvi. 55, xxvii. 5: Jesus said, *I sat daily in the temple teaching, and ye took me not. . . .* Judas *cast down the pieces of silver into the* sanctuary (Authorised Version, temple), *and departed.* The distinction between the temple with its courts (ἱερόν) and the sanctuary, the dwelling-place of God (ναός), is essential to the understanding of the outward ritual of Judaism, and of its spiritual counterpart. The temple (ἱερόν) has no place in the Apocalypse. The sanctuary (ναός) is the image of the body of Christ and of Christians (John ii. 19, 21; 1 Cor. iii. 16*f*; vi. 19; 2 Cor. vi. 16; Eph. ii. 21), and in all these places the attention of the reader is called to the exact word by a marginal note.

Luke ix. 24: *Whosoever* would (Authorised Version, will) *save his life shall lose it; but who-*

soever shall (Authorised Version, will) *lose his life for My sake, the same shall save it.* The difference between the desire of saving (ὃς ἂν θέλῃ σῶσαι) and the fact of losing (ὃς ἂν ἀπολέσῃ) is entirely lost in the Authorised Version, though it is obviously required for the meaning of the passage.

John i. 11: *He came unto his own* (τὰ ἴδια), *and* they that were His own (οἱ ἴδιοι; Authorised Version, *and* His own) *received Him not.* The separate mention of the 'holy land' and 'holy people' applies to the Word that which is said of Jehovah in the Old Testament with singular fulness.

John vi. 10: *Jesus said, Make the* people (τοὺς ἀνθρώπους; Authorised Version, *the* men) *sit down. . . . So the men* (οἱ ἄνδρες) *sat down, in number about five thousand.* The change of word calls up at once the additional clause in St. Matthew (xiv. 21).

Acts iv. 27, 28: *Herod and Pontius Pilate, with the Gentiles and the peoples* (λαοῖς) *of Israel, were gathered together, to do whatsoever Thy hand and Thy counsel forcordained to* come to

pass (*γενέσθαι*; Authorised Version, to be done). The variation of expression illustrates what has been already said in § 2.

1 Cor. xiv. 20: *Brethren, be not children* (*παιδία*) *in mind: howbeit in malice be ye* babes (*νηπιάζετε*; Authorised Version, *be ye* children), *but in mind be men.* The literal translation of the verb (*νηπιάζειν*), which occurs here only in the New Testament, brings out the climax of the thought (comp. 1 Cor. iii. 1; Heb. v. 13).

Heb. iv. 9 *f*: *There remaineth therefore a* sabbath rest (*σαββατισμός*: Authorised Version, rest) *for the people of God. For he that is entered into his rest* (*κατάπαυσις*) *hath himself also rested from his works, as God did from His.* The peculiar word significantly connects the character of the promised rest of man with that of the rest of God.

1 Pet. v. 7: *Casting all your* anxiety (*μέριμνα*: Authorised Version, care) *upon Him, because He careth* (*μέλει*) *for you.*[1]

[1] Other instructive examples will be found in Matt. iv. 19 *ff* (*come ye after Me, followed*); v. 17 *f* (*fulfil, accomplished*);

16. Sometimes the exact rendering of connected words removes that which is embarrassing in the text of the Authorised Version. Thoughtful readers of the English Testament must often have been perplexed by the apparent discrepancy between the two sayings as to the Baptist in John i. 8, v. 35, which now are brought into a most significant harmony. *He was not the light : he was* the lamp that burneth and shineth (Authorised Version, *a burning and a shining light*), kindled from another source, *and ye were willing for a season to rejoice in his light.*[1]

Mark v. 40 *ff* (*child, damsel*); Luke xii. 3 (*said, spoken*); xiv. 12 *f* (*call, bid*); xvii. 26 (*come to pass, be*); John viii. 49, 54 (*honour, glorify*); xvi. 16 (*behold, see*); xvii. 12 (*kept, guarded*); xx. 5 *f* (*seeth, beholdeth*); xxi. 15 *f* (*feed, tend*); Acts i. 2, 9 (*received up, taken up*); iii. 2, 10 (*door, gate*); vii. 13 (*made known, became manifest*); viii. 20 (*silver, money*); Rom. xiii. 2 (*resisteth, withstandeth*); 1 Cor. x. 16 *f* (*partake of, have communion with*); xi. 30 (*many, not a few*); xi. 31 (*discerned, judged*); xiv. 7 (*voice, sound*); xiv. 36 (*went, came*); 2 Cor. iv. 4, 6 (*dawn, shine*); Gal. i. 6 *f* (*a different, another*); iii. 15, 17 (*maketh void, disannul*); Phil. iv. 17 *f* (*increaseth, abound*); Col. iii. 23 (*do, work*); 1 Thess. ii. 13 (*received, accepted*); 1 Tim. iii. 1 (*seeketh, desireth*); 2 Tim. iv. 16 *f* (*took my part, stood by me*); Heb. i. 14 (*minister, do service*); xii. 26 (*shake, make to tremble*); James i. 17 (*gift, boon*). Even when the English rendering is inadequate the reader is led to seek for completer help.

[1] Comp. Matt. vi. 22, *The* lamp *of the body is the eye*

There is again, to take a different kind of illustration, an unmeaning harshness in the words, *he that is washed needeth not save to wash his feet*, which is at once removed when we know that there is a contrast in the original between the washing of the whole body and the washing of some small part: *he that is* bathed (ὁ λελουμένος) *needeth not save to wash* (νίψασθαι) *his feet* (John xiii. 10), just as the guest who rests in the evening after his day's journey (1 Tim. v. 10).[1] Stress is often laid upon a supposed change in St. Paul's opinions as to the coming of the Lord. A reader of the Authorised Version would naturally suppose that he had a conclusive proof of the fact, whatever use he might make of it, in a comparison of 2 Thess. ii. 2, *be not . . . troubled . . . by letter as from us, as that the day of Christ is at hand*, with Rom. xiii. 12, *The night is far spent, the day is at hand.* The Revised Version now

(Luke xi. 33 *ff*); 2 Pet. i. 19, *The word of prophecy . . . a* lamp *shining in a dark place;* Rev. xxi. 23, *The glory of God did lighten it, and the* lamp *thereof was the Lamb.*

[1] For 'bathed' comp. Eph. v. 26; Tit. iii. 5. It is to be regretted, I think, that 'bathed' was not substituted for 'washed' in Heb. x. 22 (Exod. xxix. 4; Lev. xvi. 4).

marks the peculiar word in the former passage (ἐνέστηκεν, not ἤγγικεν), *as that the day of the Lord is now present*, and points to the false opinion involved (comp. 1 Cor. xv. 12; 2 Tim. ii. 18). The rendering in Luke xxiv. 25, *O* foolish men (ἀνόητοι), *and slow of heart to believe* . . . is no doubt less vigorous than *O* fools, *and slow of heart to believe* . . . ; but the English reader will be glad to know that the Lord does not apply to the disciples the condemnation of Scribes and Pharisees (Matt. xxiii. 17, μωροί).

17. It happens not unfrequently that no simple rendering can represent the distinctions between synonymes conveyed by the original. In such cases, where there seemed to be a likelihood of misunderstanding, a marginal note directs the attention of the reader to the shade of meaning of which he must take account. For example, our English word 'world' has to do duty for three Greek words most distinct in meaning. Most commonly 'world' stands for a word (κόσμος) which has been naturalised in modern English as *cosmos*. This presents

the thought of the whole sum of finite being as apart from God, and specially it describes all that falls under our observation which is actually estranged from God. Again, 'world' answers to a plural or singular, 'the ages,' or 'the age' (*οἱ αἰῶνες, ὁ αἰών*), in which creation is regarded as a vast system unfolded from æon to æon, as an immeasurable and orderly development of being under the condition of time, of which each 'age,' or 'this age' and 'the age to come,' has its distinguishing characteristics, and so far is 'the world.' And, thirdly, the 'world' renders a term (*ἡ οἰκουμένη*) which describes the seat of settled government and civilised life, practically conterminous with the Roman Empire. The occurrence of the two latter forms in the original is marked by the margins 'ages' or 'age' and 'the inhabited earth.' (See Heb. i. 2, vi. 5 text, ix. 26, xi. 3; Matt. xii. 32, xiii. 22, 39, etc.; Heb. i. 6, ii. 5; Matt. xxiv. 14; Luke ii. 1.) In like manner 'devil' has been retained as the translation of three words (*διάβολος, δαίμων, δαιμόνιον*); but a margin (Gk. *demon*) is added when either of

the two latter words is so rendered. Elsewhere a marginal note calls attention to the occurrence of an unusual word (*καταφιλεῖν*: Matt. xxvi. 48; Luke vii. 45), or to a difference of moment, either for the interpretation of the passage (*δοῦλος*, *διάκονος*, Matt. xxii. 1 *ff*; Mark x. 43 *f*; *φιλεῖν*, *ἀγαπᾷν*, John xxi. 16; *κλαίειν*, *δακρύειν*, John xi. 31, 33, 35), or for the identification of the incident (*κόφινος*, *σφυρίς*, Matt. xvi. 9; Mark viii. 19).

18. We may conclude with an example of a different kind which is found in Gal. vi. 2, 5, where we read in close sequence, *Bear ye one another's burdens*, and . . . *every man shall bear his own burden.* But we are now informed that 'burden' represents two Greek words (*βάρος*, *φόρτιον*), and that in the second case many think the rendering 'load' preferable. In any case the English reader is guided to a true discernment of that which sympathy can and cannot do. It is indeed most true that we must all support that which God assigns to us, but friendship can lighten the weight of that which we are required to bear.

CHAPTER IV

VIVID DETAILS: LOCAL AND TEMPORAL COLOURING

1. WE have seen how the Revised Version enables the English reader to gain a clearer view of the exact form of the original Greek by preserving significant identities of language and by marking significant differences. In this way light is thrown upon the relations of the evangelic narratives one to another, and upon the manifold expression of apostolic teaching. At the same time minute faithfulness of rendering brings out innumerable details of vivid description, and of local and temporal colouring, which convey a living sense of the direct originality of the writings.

2. Sometimes the effect of the change in translation is obvious at once. A vague or general phrase is filled with a fresh force by

the restoration of the original image. Thus in John xvi. 2, the substitution of the fuller rendering, *The hour cometh, that* (ἵνα) *whosoever killeth you shall think that he* offereth service *unto God,* for the colourless *doeth God service,* brings out the thought that the persecution of Christians to death would be regarded as an act of religious devotion, according to the saying, 'Every one that sheds the blood of the wicked is as he that offereth an offering.' In Gal. vi. 17, the addition of the word *branded—I bear* branded *on my body the marks of Jesus—* points the reference to the slaves who bore the names of the deities to whose service they were consecrated. The marks of the scourges and the stones were for St. Paul the indelible brands of his absolute devotion to his Lord. In 2 Cor. ii. 14, the whole thought is inverted by the rendering of the Authorised Version, *Thanks be unto God, which always causeth us to triumph in Christ,* instead of *which always leadeth us in triumph in Christ.* The gratitude of the apostle is poured out characteristically not for his own triumph, but for Christ's triumph. He thanks

God, not that he has conquered, but that he has been conquered. His joy is that he is *led in triumph in Christ* as one of those whom Christ has taken captive (comp. Col. ii. 15). In Heb. ii. 1 a new word is introduced to express a new and startling thought: *We ought to give the more earnest heed to the things that were heard*, lest haply we drift away from them (Authorised Version, lest we should let them slip). The peril of the Hebrews lay in that stream of habit and circumstance which is ever tending to bear us along with it, if our watchfulness is relaxed. Again, in the same epistle (xi. 13), the faith of the patriarchs appears in its full energy when we read that *these all died in faith, not having received the promises, but* having seen them and greeted them from afar (Authorised Version, having seen them afar off . . . and embraced them). Like wayworn wanderers, they recognised their God-given home.

> 'Italiam primus conclamat Achates,
> Italiam læto socii clamore salutant.'

So too in 1 Pet. v. 5 humility is now shown as

the indispensable condition for service which the Christian must resolutely assume: gird yourselves *with humility* (Authorised Version, be clothed *with humility*).

3. Expressive touches will be no less plainly recognised in the following passages:

Mark x. 21 *f*, *Jesus* looking upon (Authorised Version, beholding) *him loved him, and said . . . But* His countenance fell at the *saying* (Authorised Version, He was sad at that *saying*). The thought is of the soul-piercing glance by which the character is laid open (comp. verse 27, xiv. 67; Luke xx. 17, xxii. 61; John i. 36, 42), and of the cloud which overshadows the man who cannot receive the call to self-surrender (cf. Matt. xvi. 3 *v.l.*).

Luke i. 52, *He hath put down* princes *from their* thrones (Authorised Version, the mighty *from their* seats).

Luke xix. 48, *The people all* hung upon *Him*, listening (Authorised Version, *all the people* were very attentive to hear *Him*). The unique expression (ἐξεκρέματο) is a transcript from life.

Acts xx. 35, In all things I gave you an example, *how that so labouring* . . . (Authorised Version, I have showed you all things, *how that* . . .). The whole conception of the apostolic pattern (verse 34) disappears from the Authorised Version.

1 Cor. ix. 27, *I* buffet *my body, and bring it into* bondage: *lest by any means . . . I myself should be* rejected (Authorised Version, *I* keep under *my body, and bring it into* subjection, *lest* that *by any means . . . I myself should be* a castaway). The vigour of St. Paul's language in the first clause is lost in the Authorised Version, and in the second clause an image is suggested wholly foreign to the original thought of trial and judgment (Heb. vi. 8).

2 Cor. iv. 8, *We are* pressed *on every side, yet not* straitened (Authorised Version, *we are* troubled *on every side, yet not* distressed). The image is kept in the Revised Version, and also the rendering of an unusual word (στενοχωρεῖσθαι), which is given in the other place where it occurs (vi. 12).

2 Cor. vii. 2, 4, Open your hearts to us. . . .

I overflow with joy *in all our* affliction (Authorised Version, receive us. . . . I am exceeding joyful *in all our* tribulation).

Col. ii. 14, The bond written in *ordinances that was against us* (Authorised Version, the handwriting of *ordinances that was against us*).

1 Thess. ii. 17, *Being* bereaved of *you for a short* season (Authorised Version, *being* taken from *you for a short* time). The suggestion of the relation of parent and child, on which St. Paul delights to dwell (Gal. iv. 19; 1 Cor. iv. 15; Philem. 10), is essential to the understanding of the tenderness of the Apostle's words (comp. John xiv. 18).

2 Tim. i. 8, Suffer hardship with *the gospel* (Authorised Version, be thou partaker of the afflictions of *the gospel*). The characteristic personification of the gospel ought not to be lost or obscured (comp. 2 Tim. ii. 9).

2 Tim. ii. 4 *f*, No soldier on service *entangleth himself*; . . . *that he may please him who* enrolled him as a *soldier. And if also a man* contend in the games . . . (Authorised Ver-

sion, No man that warreth *entangleth himself*; . . . *that he may please him who* hath chosen him to be *a soldier. And if a man also* strive for masteries. . . .) The urgency of a present campaign, and the force of the second image are obliterated in the Authorised Version.

Rev. vii. 15, *He that sitteth on the throne shall* spread His tabernacle over *them* (Authorised Version, *shall* dwell among *them*). Comp. Isa. iv. 5 *f*; Rev. xxi. 3.

4. Sometimes, as will perhaps appear even from the illustrations which have been already given, some reflection is required before the full significance of the original imagery is realised. In the parable of the sower it cannot be unimportant that persons are identified with the seed sown (Matt. xiii. 19 *ff*, *he that was sown*, not, as the Authorised Version, *he that received seed*). The completeness of the disciples' sacrifice is shown in the figure, *the cup that* I drink (not, as the Authorised Version, drink of) *ye shall* drink (Mark x. 38 *f*). The measure of suffering must be drained to the last (comp. John xviii. 11). Love rejoiceth

not simply *in the truth* (Authorised Version), but *with the truth* (1 Cor. xiii. 6). Truth, no less than love, is a minister of God, who has her own sorrows and her own victories. It cannot be otherwise, for at present *we see* in a mirror (Authorised Version, through a glass) *darkly* (literally, *in a riddle*): we look upon that which is only a reflection, and not the very object of our desire; and this reflection itself is a parable, and suggests far more than it plainly shows. There is also a double use of the Divine gifts as being a supply for the personal needs of those who receive them, and a means whereby they may in turn make provision for the needs of those who shall come after them — food at once and seed. This thought, lost in the Authorised Version, is now marked in 2 Cor. ix. 10 (comp. Isa. lv. 10 *ff*) for the careful reader: *He that supplieth seed to the sower*, and bread for food, shall supply and multiply your seed for sowing, *and increase the fruits of your righteousness.* We have become familiar with the true meaning of 'mystery,' a Divine truth made known to the

members of a sacred brotherhood, and once St. Paul uses the corresponding verb: *I have learned* (ἔμαθον), he writes, *to be content. . . . In all things have I* learned the secret (μεμύημαι) *to be filled and to be hungry . . .* (Phil. iv. 11, 12). A remarkable change of reading in Jas. iv. 4 will furnish another illustration. In place of the common text, *Ye* adulterers and adulteresses, *know ye not that the friendship of the world is enmity with God?* we now have, *Ye* adulteresses, *know ye not . . .?* The superficial harshness of the figure disappears when we recall the teaching of the prophets. Israel is the bride of the Lord. The unbelief of the chosen people is the guilt of a faithless wife. So the characteristic voice of the Old Testament is heard once again through the apostolic writing which most directly represents its style. In Jude 12, which offers other remarkable corrections in the Revised Version, another prophetic phrase now finds a place in the description of false teachers: *These are they who are hidden rocks in your lovefeasts when they feast with you,* shep-

herds *that without fear feed themselves* (Ezek. xxxiv.).[1]

5. Not unfrequently the faithful reproduction of the original form of thought serves to convey an impressive revelation of the strength, the obligations, the perils of the Christian life. Perhaps there is no word of the Lord which opens a deeper vision of the harmonies of redemption than that which is at length restored to its true form in John x. 14 *f*: *I am the good Shepherd: and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.* The relation of the Son to the Father is the pattern of the relation of those that are Christ's to Christ. The proclamation of such a truth is a paramount obligation upon all to whom it is given. So St. Paul can say (1 Cor. ix. 17; comp. iv. 1): *If I do this . . . not of mine own will,* I have a stewardship intrusted *to*

[1] Any one who will carefully study in detail the changes introduced into John xiii. 22 *ff* (comp. xxi. 20) and 1 Cor. ix. 25-27—to take two passages widely removed from one another—will be able to judge of the importance of such minute variations as we are now considering for the general effect of the translation.

me (Authorised Version, a dispensation of the gospel is committed *unto me*). The Christian himself, as he contemplates the truth, is slowly transfigured by it: *We all, with* unveiled *face* reflecting as a mirror (Authorised Version, *with* open *face* beholding as in a glass) *the glory of the Lord, are transformed into the same image from glory to glory* (2 Cor. iii. 18). This fact gives emphasis to the charge that we should be not *followers* only (Authorised Version), but *imitators* (μιμηταί) *of God* (1 Cor. xi. 1; Eph. v. 1; 1 Thess. i. 6) and of His chosen apostles (1 Cor. iv. 16; 1 Thess. ii. 14; Heb. vi. 12). Such an end alters the character of Christian ambition. *We* make it our aim (marg. 'Gk., are ambitious'), St. Paul writes, *to be well-pleasing unto* [*the Lord*] (2 Cor. v. 9, φιλοτιμούμεθα; comp. Rom. xv. 20; 1 Thess. iv. 11). And so the rest to which the believer looks forward is a rest answering to the rest of God, *a sabbath rest* (Heb. iv. 9; contrast verse 10). In this connection, too, it may be observed that one aspect of the work of Christ was in danger of being overlooked when, in

the apocalyptic hymns of triumph, He was said to have *redeemed* us (Rev. v. 9; xiv. 3, 4), where the Greek speaks of a *purchase,* which is far more. We have not only been delivered from the enemy, but we have also been made wholly Christ's: we *are not our own;* we *were bought with a price* (1 Cor. vi. 19, 20).

6. These vivid traits are often due to the full rendering of an unusual word. Thus we read, Matt. xxi. 44 (Luke xx. 18), *On whomsoever* [*this stone*] *shall fall, it will* scatter him as dust (λικμήσει). In St. Mark's narrative of the baptism (i. 10), it is said that Christ saw *the heavens* rent asunder (σχιζομένους). The point of the Lord's parable addressed to Simon (Luke vii. 41) is made clearer by the use of the word *lender* (δανειστής here only) for *creditor.* Both debtors had received a *loan* (Matt. xviii. 27 marg.). The action of St. Paul at Corinth is seen to be more expressive when we read that *he* shook out *his raiment* (Acts xviii. 6; comp. Matt. x. 14; Mark vi. 11; Acts xiii. 51). And not a few of the unusual words which provoked criticism on the

first appearance of the Revision are close renderings of unusual words in the Greek (comp. chap. iii. § 10). However familiar we may have become with the phrase, 'tinkling *cymbal*,' no one can seriously suppose that it gives the force of St. Paul's words (1 Cor. xiii. 1, *κύμβαλον ἀλαλάζον*), which are adequately expressed by 'clanging *cymbal*.' The phrase, 'reverent in demeanour,' no doubt contains two words new to the English Version of the New Testament, but the two corresponding words in the original are also unique (Tit. ii. 3, *ἐν καταστήματι ἱεροπρεπεῖς*). Nothing could be more natural than that a critic should condemn the change in the description of the spirit which God has given us as being '*of power and love and* discipline' (2 Tim. i. 7; Authorised Version, *and of* a sound mind), till he realised that the peculiar word used by St. Paul describes not a result, but a process (*σωφρονισμός*; comp. marg. 'Gk., *sobering*').

7. For in many cases words were not only inadequately, but also wrongly rendered in the Authorised Version. No word, perhaps, fared

worse in this respect than that which represents 'gaining,' or 'winning' (κτᾶσθαι). The perfect of this verb is naturally used for 'possessing' (equivalent to 'having gained'), and this sense was wrongly transferred to the present. So it was that the most inspiring promise by which the Lord crowns endurance with victory, *In your patience* ye shall win *your souls* (Luke xxi. 19, reading κτήσεσθε for κτήσασθε; comp. Matt. v. 48), was given as a mere command to hold what is our own already: *In your patience* possess ye *your souls* (Authorised Version). The boast of the Pharisee loses its force when he is made to say (Luke xviii. 12): *I give tithes of all that I* possess (Authorised Version), instead of *of all that I* get (Revised Version). It is vital for us to remember that our own bodies also must be won: we must not only 'possess them,' but 'possess ourselves of them' (1 Thess. iv. 4). There is a converse error in the rendering of a unique word in Eph. i. 11. The confidence of Christians is most surely founded in the fact that they were *made a heritage* (Revised

Version, ἐκληρώθημεν), and not that they *have obtained an inheritance* (Authorised Version). God has taken them for His own; that is enough (comp. Tit. ii. 14, Revised Version). The very word 'testament' itself misrepresents the Divine relation to men. God has been pleased to make a 'covenant' with them, a covenant indeed of which He fixes the terms in His own good pleasure (διαθήκη, not συνθήκη); but still our trust rests on a 'covenant' (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25), of which the 'covenant' with Israel was the type. The new fellowship thus established between believers, in virtue of their common union with Christ, becomes the sure foundation of a regenerated humanity. The love of man rests on the love of God: love in the widest sense grows out of 'love of the brethren' (Revised Version, φιλαδελφία), and not out of an indefinite 'brotherly kindness'; and if something is lost in the rhythm of 2 Pet. i. 5-7 in the Revised Version, the loss is compensated a thousandfold by the true representation of

that moral growth which answers to the Incarnation.[1]

8. Faulty renderings of constructions contributed no less than faulty renderings of words to obscure the clear force of the original language. There is a mysterious pathos of Divine knowledge in the sentence addressed to Judas by the Lord, '*Friend*, do that for which thou art come' (Matt. xxvi. 50, ἑταῖρε, ἐφ' ὃ πάρει), which is wholly lost in the impossible question of the Authorised Version, 'Where-

[1] The student will find the following examples worthy of careful consideration: Matt. iv. 24, xvii. 15, *epileptic* (σεληνιαζόμενος, Authorised Version, *lunatic*); Mark vi. 20, *kept him safe* (συνετήρει, Authorised Version, *observed him*); vi. 53, *moored to the shore* (προσωρμίσθησαν, Authorised Version, *drew to the shore*); Luke vi. 35, *never despairing* (μηδὲν ἀπελπίζοντες, Authorised Version, *hoping for nothing again*); Acts ii. 6, *when this sound was heard;* xix. 2, *whether the Holy Ghost was given* (εἰ πνεῦμα ἅγιον ἔστιν, Authorised Version, *whether there be any Holy Ghost:* comp. John vii. 39); xxiv. 22, *I will determine your matter;* 1 Pet. ii. 2, *spiritual milk* (λογικὸν γάλα, Authorised Version, *milk of the word*); Jude 12, *autumn trees without fruit* (δένδρα φθινοπωρινὰ ἄκαρπα, Authorised Version, *trees whose fruit withereth, without fruit*); Rom. viii. 4, *ordinance* (δικαίωμα, Authorised Version, *righteousness*); xi. 7, *hardened* (ἐπωρώθησαν, Authorised Version, *blinded;* comp. verse 25; 2 Cor. iii. 14; Eph. iv. 18); 1 Thess. v. 22, *form of evil;* Heb. ii. 16, *not of angels doth He take hold* (οὐκ ἀγγέλων ἐπιλαμβάνεται, Authorised Version, *He took not on Him the nature of angels*).

fore art thou come?' The Greek of Mark v. 30 suggests the thought that the healing energy of the Lord was, as it were, a Divine effluence. This is adequately conveyed by the Revised Version, 'perceiving . . . that the power proceeding from Him had gone forth,' in place of the vague phrase of the Authorised Version, 'that virtue had gone out of Him.' The power of the false Christs is left undetermined in the Greek and the Revised Version to 'lead astray, if possible, the elect,' and not limited, as in the Authorised Version, 'if it were possible' (Mark xiii. 22). The answer of 'the boy Jesus' to His mother (Luke ii. 49) becomes perfectly intelligible when it is translated, '*How is it that ye sought Me? wist ye not that I must be* in My Father's house?' He could be in no other place; to look for Him elsewhere was to misunderstand His person and work. The principle of discipleship has a universal application. *The disciple is not above his master; but every one* when he is perfected (not, as Authorised Version, *every one* that is perfect) *shall be as his master* (Luke

vi. 40). The progress of character answers to the progress of knowledge. The secret of the difference between Samaritan and Jew lies in the words, *Ye worship* that which ye know not (not, as Authorised Version, ye know not what): *we worship that which we know* (John iv. 22). Jew and Samaritan alike worshipped the true God, but the Jew alone worshipped Him with that growing intelligence which answered to the later stages of revelation. There is a personal profession in the words of St. Peter, 'If ye call on Him as Father' (1 Pet. i. 17), which is lost in the Authorised Version, 'If ye call on the Father,' so that the neglect of the construction mars the force of the argument. Our creed indeed moulds us, '*that form of teaching* whereunto [we] were delivered' (Rom. vi. 17), and not simply 'which was delivered [us]' (Authorised Version). Once again we catch (as it seems) a glimpse of St. Paul's physical infirmity when he writes to the Galatians, *See* with how large letters (not, as the Authorised Version, how

large a letter) *I have written unto you with mine own hand.*[1]

9. In all these cases the English reader must feel that it is a clear gain to be able to catch the fresh vigour of the original language. Other changes, especially in the historical books, present lifelike traces of temporal or local colouring. The following need no illustrative comment:

Matt. xxvi. 25, *Is it I*, Rabbi?

„ xxvii. 15, *The governor was wont to release unto the multitude* one *prisoner.*

Mark ii. 18, *John's disciples and the Pharisees* were fasting.

Mark xiv. 67, *Thou also wast with* the Nazarene, even Jesus (comp. Matt. xxvi. 71; Mark xvi. 6).

Luke xxii. 66, *the assembly of the elders of the people*, . . . both chief priests and scribes . . .

John iv. 15, *come* all the way *hither* (comp. Acts ix. 38).

[1] Comp. also Matt. vi. 18; Luke iii. 23, xxiii. 15; Col. ii. 23; Heb. i. 14.

John xii. 13, the *branches of* the *palm trees* (Bethany=house of palms).

John xxi. 12, *Come and* break your fast (comp. verse 4).

Acts viii. 1, *And there arose* on that day . . .

„ xix. 35, temple-keeper *of the great Diana.*

Acts xxi. 38, *Art thou not* then *the Egyptian?* . . .

Acts xxiii. 27, *I came upon them with* the soldiers.

Acts xxvii. 14, *There* beat down from *it a tempestuous wind.*

2 Cor. xi. 26, *in perils of* rivers.

One uniform change of this kind, the substitution of *boats* for *ships*, has restored to a right scale the features of the fisherman's life by the Sea of Galilee.

10. In this connection the technical terms for offices, coins, measures, and the like, received careful attention. But it was found impossible to give simple equivalents for the original terms, and the words which had become familiar in the Authorised Version

(*publicans*, *penny*, *measure*, etc.) were left unchanged, except in some cases, where the exact rendering is of historical importance; as, for example:

Luke ii. 2, *enrolment* (Authorised Version, *taxing*).

Acts xiii. 7 *f*, xviii. 12, xix. 38, *proconsul* (Authorised Version, *deputy*).

Acts xxi. 38, *the Assassins.*

„ xxii. 28, *citizenship.*

„ xxv. 21, *the emperor* (Authorised Version, *Augustus*).

So also the two meanings of 'prætorium' (Mark xv. 16), as the word was respectively understood at Rome and in the provinces, have been rightly distinguished: Phil. i. 13; *the prætorian guard* (Authorised Version, *the palace*); Matt. xxvii. 27 (and parallels), Acts xxiii. 35, *the palace* (Authorised Version, *common hall; judgment hall*, John xviii. 28, etc.). A trace of the popular divisions of the Pentateuch is preserved in the reference to '*the place concerning the Bush*' (Mark xii. 26; Luke xx. 37).

In some cases a marginal note guides the

reader to the special meaning of a wide term (Rev. vi. 6; Acts xvi. 20, 35, 38, xix. 31); and a general note of the American Revisers (XII.) suggests additional information.

11. Of the traces of contemporary knowledge and feeling, none are more interesting than those which note transitory and progressive phases of religious thought. It is, for example, most significant that in the historical narrative of the Gospels (contrast Matt. i. 1; Mark i. 1; John i. 17) the title Christ does not occur as a proper name, with two most interesting exceptions (*Jesus Christ*, Matt. xvi. 21; John xvii. 3; comp. Matt. i. 18), which we cannot now discuss. Except in these two passages the original term always describes the office, 'the Christ,' 'the Messiah.' Thus John 'heard in prison the works of the Christ,' the works which were characteristic of the Messiah, and not 'the works of Christ' simply, that is, the things which Jesus did (Matt. xi. 2; comp. i. 17: see also Mark xii. 35, xiii. 21; 1 Cor. i. 23 marg.). So also the titles, 'Jesus the Galilæan,' 'Jesus the Nazarene' (Matt. xxvi. 69, 71), 'the

Nazarene' (Mark xiv. 67, xvi. 6), evidently belong to the earliest stage of the gospel.[1]

Another slight trait which might easily be overlooked marks the very early date of the substance of St. Matthew's narrative. Both St. Matthew and St. John quote passages of Scripture as fulfilled at the Passion. In St. Matthew we read (xxvi. 56), '*all this is come to pass* (γέγονεν), *that* . . . '; in St. John (xix. 36), '*these things came to pass* (ἐγένετο), *that* . . .' The first phrase took shape while the events were still, so to speak, actually present in the experience of the narrator; the second is the natural language of one writing when the fact had become part of a (relatively) distant history. (Comp. Matt. i. 22; xxi. 4.)

So in the record of the early preaching in the Acts we have a view of the first gospel. The apostles 'preached' (not *Jesus Christ*, Authorised Version, but) *Jesus as the Christ* (Acts v. 42; comp. ii. 36).

[1] It is, I think, to be regretted that the adjective, 'the Nazarene,' could not be uniformly given for the Greek adjectives (Ναζωραῖος, Ναζαρηνός), as distinguished from the substantive form (ὁ ἀπὸ Ναζαρέτ, John i. 45).

It is a trait of the same kind that we read in Jas. ii. 2, of the Christian assembly under the Jewish title *synagogue* (Authorised Version, *assembly*), which belongs to the first age, though it naturally lingered in the circle of the Palestinian Churches.

12. Two religious titles which are placed in simple distinctness in the Revised Version deserve particular study, 'the Way' and 'the Name.' The first is characteristic of the Acts (ix. 2; xix. 9, 23; [xxii. 4;] xxiv. 14, 22; comp. xvi. 17; xviii. 25 *f*), and presents vividly a very early aspect of the Faith. The second has a wider range, and practically expresses the primitive Christian creed (Rom. x. 9 marg.; 1 Cor. xii. 3). It is related in the account of the first persecution that the apostles rejoiced *that they were counted worthy to suffer dishonour for* the Name (Acts v. 41). St. John speaks of faithful teachers who *went forth for the sake of* the Name (3 John 7; see note *ad loc.*). And St. James appears to allude to the title when he speaks of those who *blasphemed the honour-*

able name by which believers were called (James ii. 7).[1]

13. In this respect the definiteness of the terms used of the second coming of Christ and of the Messianic age, to which reference has been already made (chap. i. § 12), is particularly striking. No one can fail to feel the increased power of the scene in the Apocalypse (vii. 13 *f*) as it is given in the Revised Version in close accordance with the Greek: *One of the elders answered, saying unto me, These which are arrayed in* the white robes, *who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which* come (οἱ ἐρχόμενοι; Authorised Version, *which* came) *out of* the great tribulation (ἐκ τῆς θλίψεως τῆς μεγάλης; Authorised Version *out of* great tribulation), *and they washed their robes, and made them white in the blood of the Lamb.* Nor is it too much to say that the whole relation of the seen to the unseen, the

[1] Another title of deep interest in Jewish history has been given to the English Version, *the Dispersion*: John vii. 35; Jas. i. 1; 1 Pet. i. 1 (διασπορά).

great parable of life, is illuminated by the correspondence disclosed in the expectation of 'the father of the faithful': *He looked for* the city which hath the foundations (*τὴν τοὺς θεμελίους ἔχουσαν πόλιν*: Authorised Version, a city which hath foundations), *whose builder and maker is God*, the city of which all earthly organisations are only transitory figures.

14. This view of the world (*the ages, οἱ αἰῶνες*) as a gradual unfolding of the Divine counsel in time is embodied in the contrast between 'these days' and 'those days,' 'this age' and 'the age to come,' the preparatory period and the period of the Messianic kingdom, which runs through the New Testament, though it may in some cases be easily lost sight of. Thus in the singularly pregnant comparison of the Old and New with which the Epistle to the Hebrews opens (Heb. i. 1-4), the writer speaks of the coming of Him who was Son 'at the end of these days,' at the close, that is, of the preparatory stage of the Divine order. An overhasty critic, who had forgotten the technical

sense of 'these days,' not unnaturally pronounced the phrase 'impossible.'

These two periods ('this age,' 'the age to come') were sharply distinguished. But the New was significantly regarded as the child of the Old; and the passage from the one period to the other was habitually presented as a new birth. The sufferings by which it was accompanied were thus shown to be fruitful in final blessing. It is of importance therefore that 'travail'—the exact rendering—should be substituted for 'sorrows' in Matt. xxiv. 8 (Mark xiii. 8; comp. John xvi. 21 *f*; Rom. viii. 22).

15. Nearly all the illustrations which have been given hitherto have been taken from exact renderings of the common Greek text; but sometimes the change which gives the lifelike touch is due to an alteration of reading in the original. In such cases the increased vigour of the expression supplies internal evidence of the truth of the most ancient text. Few, for example, will miss the point of the lesson that we are scholars of our creed: *Every scribe who hath been* made a disciple to *the kingdom of*

heaven (μαθητευθεὶς τῇ βασιλείᾳ, for εἰς τὴν βασ., Authorised Version, instructed unto *the kingdom . . .*) . . . *bringeth forth out of his treasure things new and old* (Matt. xiii. 52; comp. § 8). The difficulty in Mark vii. 19 disappears when, adopting the masculine participle, which refers back to *v.* 18, we read *This He said, making all meats clean.* Several details in the record of the Passion are of considerable interest. The narrative of the feet-washing is placed in its true connection (John xiii. 2) by the introductory clause, *during supper* (δείπνου γινομένου, Authorised Version, *supper* being ended, δειπ. γενομένου). The action of the multitude is described with an additional trait of lifelike vigour when it is said by St. Mark (xv. 8), that they *went up* (ἀναβάς, Authorised Version [*cried*] *aloud*, ἀναβοήσας) *and began to ask* [*Pilate*] *to do as he was wont to do unto them.* The mockery of chief priests and scribes is made uniform in its scornful bitterness in the text of St. Matthew: *He saved others* . . . He is *the King of Israel* (Authorised Version, if He is . . . εἰ βασιλεὺς Ἰ. ἐστίν); *let Him now come*

down from the cross. . . . (Matt. xxvii. 42; comp. Luke xxiii. 39, Revised Version, *Art not Thou the Christ?*) And the prayer of the penitent robber (Luke xxiii. 42) seems to gain an impressive and natural pathos from the use of the Lord's human name: *He said*, Jesus, *remember me when Thou comest in Thy kingdom* (Authorised Version, *He said* unto Jesus, Lord, *remember me* . . .).

Two small variations in the records of the Resurrection may also be noticed. The language in which Mary first addressed the risen Lord—the language of familiar intercourse—is noticed in the true text of St. John: *She saith unto Him* in Hebrew, *Rabboni* (John xx. 16). And in the narrative of the walk to Emmaus, as we now read it, the first question of the Lord was followed by a most solemn pause, which seems to bring the incident before our eyes. *He said unto them, What communications are these that ye have one with another, as ye walk?* And they stood still, looking sad (*καὶ ἐστάθησαν σκυθρωποί*, Luke xxiv. 17).

It is unnecessary to add further illustrations of the manner in which the Revised Version has reproduced details which stamp the writings of the New Testament as contemporary records of the Lord and the Apostles. Those which have been given will serve to stimulate and to guide patient inquiry; and their significance extends beyond the immediate field of investigation from which they have been taken. For while some of the variations which we have noticed are in themselves trivial, some are evidently important: but they all represent the action of the same law; they all hang together; they are samples of the general character of the Revision. And, even if we estimate differently the value of the particular differences which they express, we can certainly see that they do express differences; and they are sufficient, I cannot doubt, to encourage the student to consider in any case of change which comes before him, whether there may not have been reasons for making it which are not at once clear; whether it

may not suggest some shade of thought undefined before; whether, at any rate, it is not more reverent to allow the apostles to speak to us as nearly as possible in the exact form in which they first spoke.

CHAPTER V

LIGHT UPON THE CHRISTIAN LIFE

1. WE have already noticed summarily the singular clearness with which Greek distinguishes between a fact regarded simply as past and a past fact regarded in relation to the present, by the use of the aorist and the perfect respectively. We do not habitually mark the distinction so sharply in English, though the language is perfectly able to do so, and the Authorised Version furnishes abundant precedents to justify the exact expression of the difference in every kind of connection. At the same time the constant and almost consistent use of the aorist in the Revised Version occasions on first hearing an impression of harshness; and the reader is required not unfrequently to exercise some patient reflection before he realises the corre-

sponding gain. Yet, to take a general illustration, it is obvious that while it is equally true to say of men in regard to the efficacy of the work of Christ, 'ye were saved,' 'ye have been saved,' 'ye are (are being) saved,' the forms of thought suggested by the three tenses are perfectly distinct, and ought to be represented in a faithful translation. So we now read in Rom. viii. 24, *By hope were we saved* (not *we are saved by hope*); and thus we are reminded that the thought of the Apostle goes back to the critical moment when the glorious prospect of the gospel made itself felt in the heart of the believer with transforming power. And again, 2 Tim. i. 8, *Suffer hardship with the gospel according to the power of God, who* saved *us* . . . (not *who* hath saved *us* . . .; comp. Tit. iii. 5, Authorised Version). On the other hand, in Eph. ii. 5, 8, St. Paul insists on the present efficacy of the past Divine work: *God . . . when we were dead . . . quickened us together with Christ*—there is the decisive fact: *by grace have ye been saved*—there is the continuous action of that one vivifying change

The use of the present is even more significant. When we read in the Authorised Version *the preaching of the cross . . .* (is) *unto us which are saved . . . the power of God* (1 Cor. i. 18), it is almost impossible not to regard salvation as complete; but the very aim of the Apostle is to press home upon his readers the thought of a progressive work wrought out under the living power of the gospel: *The word of the cross is to them that* are perishing *foolishness; but unto us which are* being saved *it is the power of God.* And so again in 2 Cor. ii. 15, *We are a sweet savour of Christ unto God, in them that are* being saved, *and in them that* are perishing. . . . The same rendering in Acts ii. 47, '*The Lord added to them day by day those that* were being saved,' no doubt lacks neatness, but it avoids the false suggestion of the Authorised Version, *such as should be saved*, and brings the rendering of an unusual phrase into harmony with the rendering in other places.

2. It will be evident from what has been said, that the force of the Greek aorist is

nowhere more expressive in the New Testament than when it is used to describe the ideal completeness of Christ's work for man. No reader who weighs the words can fail to feel the difference between *walk in love, as Christ also* hath loved *us, and* hath given *Himself for us* (Eph. v. 2, Authorised Version), and *walk in love, as Christ also* loved *you, and* gave *Himself up for us* (Revised Version). In the latter rendering, which reproduces the form of the Greek, the Divine purpose is shown to us in its essential fulfilment from the side of God. In the historic life and death of Christ there is the perfect revelation of love absolutely accomplished: *He is our peace, who* made *both one, and* brake *down the middle wall of partition* (Eph. ii. 14; not, as Authorised Version, hath made, hath broken *down.*)

This cardinal thought, by which our minds are concentrated on the historic work of the Incarnate Word, is presented in many lights. It is an encouragement in the fulfilment of our work. The presbyters at Miletus are charged

to feed the Church of God, which He purchased (not hath purchased) *with His own blood* (Acts xx. 28). Those whom they have to serve are already the property of God; and the Christian pastor has the historic assurance of the fact when he looks to the Cross. And so, under the same image, it is said of Christians: *Ye are not your own; for ye* were bought (not *ye are bought*) *with a price* (1 Cor. vi. 20, vii. 23); and again in Christ *we* were made a heritage (Eph. i. 11). Thus the consciousness of blessing becomes also a motive to labour: *Be ye kind one to another*, St. Paul writes . . . *forgiving each other, even as God also in Christ forgave* (not *hath forgiven*) *you* (Eph. iv. 32). And he speaks of his own efforts as answering to one sovereign act of the Lord: *I press on, if so be that I may apprehend that for which also I was* (not *am*) *apprehended by Christ Jesus* (Phil. iii. 12).

A fresh element is added to the conception of the Divine work when we read that *God* . . . reconciled *us to Himself through Christ* (2 Cor. v. 18); that *the Father* . . . made us meet *to be partakers of the inheritance of the saints in light:*

who delivered *us out of the power of darkness, and translated us into the kingdom of the Son of His love* (Col. i. 12 *f*); that *Christ Jesus* . . . was made (not *is made*, Authorised Version) *unto us wisdom from God, and righteousness and sanctification, and redemption* (1 Cor. i. 30). And so we pass to the other side of the truth, which presents the change in the individual believer as accomplished once for all: *Such were some of you: but ye* were (not *are*) *washed, but ye* were *sanctified, but ye* were *justified in the name of the Lord Jesus Christ, and in the Spirit of our God* (1 Cor. vi. 11.; comp. Rom. viii. 30, Authorised Version). In this sense we are enabled to draw near to God, and for this end the Son of man, *Jesus*, . . . dedicated *for us a new and living way, through the veil* (Heb. x. 20).[1]

3. This is one aspect. There is another complementary aspect. That which Christ did and

[1] A study of the use of the aorists in the last discourses of the Lord in the Gospel of St. John, as I have noticed before, suggests many thoughts of deep interest (*e.g.* chap. xiii. 31 marg.). We may notice, for example, in chap. xvii. aorists in verses 2, 3, 4, 6 (so Authorised Version), 8, 14, 18, 21, 25, 26, and perfects in verses 2, 4, 22.

suffered, completely, absolutely, from the historic point of sight, abides unchangeable in its virtue. All that He experienced in His earthly life still remains as a present power for our salvation. Thus we read now in Heb. iv. 15, *We have a high priest . . . that* hath been *in all points* tempted *like as we are . . .* The temptation is not only a past fact (*was tempted*, Authorised Version), but even now an effectual reality (comp. vii. 28 ; ii. 18, Authorised Version).

So again, in the original, the Crucifixion of Christ is spoken of in 1 Cor. i. 23 as having a present reality, though it seemed impossible to convey the thought in a popular English version (*a Christ that hath been crucified*). But the corresponding relation of the believer to Christ is given exactly in Gal. ii. 20 : *I* have been (not *I am*) *crucified with Christ.*

This use of the perfect is very impressive in 1 Cor. xv. In that chapter, with one natural exception (verse 15), the Resurrection of Christ is uniformly spoken of as an event which has a continuous power. The message of the Apostle

is 'Christ hath been raised,' not simply 'Christ was raised.' The risen Christ, in virtue of His rising, with all the fruits of His victory, lives as the Saviour of men. The very strangeness of the language, as strange in Greek as in English, must arrest attention when we read: *I delivered unto you, . . . that Christ died . . .; and that He was buried: and that He hath been raised; . . . and that He appeared to Cephas . . .* (verse 3 *f*; comp. verses 12, 13, 14, 16, 17, 20); and even a slight pause is sufficient to allow the vivid image of the present Lord to make itself felt in place of the simple record of the fact. So also in 2 Tim. ii. 8, the only other passage where the form is used of the Lord, the same idea is indicated by the translation: *Remember Jesus Christ*, risen *from the dead*, in place of *Remember that Jesus Christ* was raised *from the dead*. The latter words simply recall the incident of the Resurrection; the former bring before the mind the figure of the living Christ.[1]

4. The redemption of men is referred, as we

[1] Compare for other examples chap. i. § 9.

have seen, under one aspect, to the historic work of Christ, past and complete. There is a corresponding description of the position of the Christian. His redemption is connected with an historic fact in his life. *As many of you*, St. Paul says to the Galatians, *as* were (not *have been*) *baptized into Christ* did (not *have*) *put on Christ* (Gal. iii. 27); and again to the Corinthians: *in one Spirit* were (not *are*) *we all baptized into one body* (1 Cor. xii. 13). For him, ideally, on the Divine side, all is done. His historic incorporation into Christ included potentially whatever is wrought out little by little in the conflicts of time. The Death and Resurrection and Life of Christ, with whom he is united, are in a true sense his also.

In accordance with this view we read, in regard to Christ's death, *We thus judge, that one died for all, therefore all died* (2 Cor. v. 14).

We have been discharged from the law, having died to that wherein we were holden (Rom. vii. 6; comp. vi. 6*f*).

If ye died with Christ, . . . why . . . do ye subject yourselves to ordinances? (Col. ii. 20).

Ye died, and your life is hid with Christ in God (Col. iii. 3).

Faithful is the saying, For if we died with Him, we shall also live with Him (2 Tim. ii. 11).

And in regard to His Burial and Resurrection St. Paul says:—

We were buried with Him through baptism into death; and then, with a most significant change of tense, *If we have become united with Him by the likeness of His death, we shall be also by the likeness of His Resurrection* (Rom. vi. 4 *f*).

In Him ye are made full: . . . having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised him from the dead (Col. ii. 10 *ff*).

When we were dead . . . [God] *quickened us together with Christ, . . . and raised us up with Him* (Eph. ii. 5 *f*).

If then ye were raised with Christ . . . (Col. iii. 1).

5. This truth of the mystical union of the believer with Christ finds its simplest and most

complete expression in the Pauline phrase 'in Christ,' which is itself a full gospel. This phrase, it will be felt at once, corresponds with the formula of baptism, *We were baptized* into *the name of the Father and of the Son and of the Holy Ghost* (Matt. xxviii. 19, Revised Version), and in virtue of that act we are '*in* Christ.'

The phrase, which is a charter of life and union and strength, has been frequently rendered with exactness in the Authorised Version; but in many memorable passages it has been obscured, to the great loss of the English reader. When, for example, we read in Rom. vi. 23, *the gift of God is eternal life, through Jesus Christ our Lord,* we recognise a general description of the work of Christ, of what He has wrought for us, standing apart from us. But all is filled with a new meaning when the original is closely rendered: *the free gift of God is eternal life in Christ Jesus our Lord.* Life is not an endowment apart from Christ: it is Himself, and enjoyed in Him. *I am,* He Himself said, *the Way, and the Truth, and the Life. We are alive unto God,* not only *through Christ*

Jesus (Authorised Version), but *in Christ Jesus* (Rom. vi. 11 ; contrast John xv. 5, *apart from Me*). We seek therefore *to be justified*, not only *by Christ*, but *in Christ* (Gal. ii. 17) ; the blessing of Abraham came upon the Gentiles, not simply by the agency of Christ, *through Christ Jesus*, but *in Christ Jesus* (Gal. iii. 14).

Three additional examples, taken from a single chapter, where the force of the preposition has been obscured in Authorised Version, will show how the truth thus distinctly expressed becomes a spring of peace and power and mature growth.

The peace of God, St. Paul writes, *which passeth all understanding, shall guard your hearts and your thoughts* in (*through*, Authorised Version) *Christ Jesus* (Phil. iv. 7).

I can do all things in (*through*, Authorised Version) *Him that strengtheneth me* (Phil. iv. 13).

My God shall fulfil every need of yours according to His riches in glory in (*by*, Authorised Version) *Christ Jesus* (Phil. iv. 19).

And here it may be noticed that as man

receives 'in Christ' the fulness of Divine blessing, so God fulfils 'in Christ' His purpose of salvation. Thus He showed *the exceeding riches of His grace in kindness to us* in (*through*, Authorised Version) *Christ Jesus* (Eph. ii. 7). *Be ye kind one to another*, St. Paul writes, *tenderhearted, forgiving each other, even as God also* in *Christ* (Authorised Version, *for Christ's sake*) *forgave you* (Eph. iv. 32; compare 2 Cor. v. 19, Authorised Version).[1]

6. But the relation of the believer to Christ, which has been historically established, has to be realised and maintained. Everything as we have seen, is done by Christ once for all; and still man is required freely to make his own that which has been won for him. The change of a single word brings out the responsibility of man from the first. Thus, when we read in Acts iii. 19, *Repent ye, and be converted*, the passive form of the second clause puts out of sight the thought of man's willing action, which lies in the original *Repent ye, and* turn again—

[1] Other examples which deserve consideration are found in Rom. xv. 13, 17; Gal. ii. 20; Eph. ii. 22.

'turn' with a glad response to the Divine voice which you have recognised. So the charge to St. Peter in Luke xxii. 32 receives its full force in Revised Version, *Do thou, when once* thou hast turned again, *stablish thy brethren.*

But man does not originate the force which he uses. He can do nothing 'of himself.' He makes his own, as has been said, what Christ has done. This truth finds a striking expression in Col. iii. 3, 5, *Ye died . . . mortify therefore . . .* The one death in Christ makes each subsequent victory possible.

Under this aspect, the advance of the Christian is likened to a natural growth: *If we have become united with Him* [Christ] *by the likeness of His death, we shall be also by the likeness of His resurrection* (Rom. vi. 5). The power of the risen Christ will reveal itself in those who are one with Him.

In another passage this gradual transformation is presented under a different figure. It has been often said that we grow like those with whom we live; and so St. Paul writes, *We all, with unveiled face* reflecting as a mirror

the glory of the Lord, are transformed into the same image from glory to glory (2 Cor. iii. 18). The rendering here indeed is not certain ; but even if we adopt the marginal translation, *beholding as in a mirror* (Authorised Version) the main conception is the same. The believer grows like the Lord whom he intently contemplates.

7. The truth of the transforming power of the faith is affirmed in the Epistle to the Romans with singular force. In place of the words, *that form of doctrine which was delivered to you* (vi. 17), we must read, *that form of teaching* whereunto ye were *delivered.* Our creed is indeed our sovereign lord, which fashions our character; and therefore we read, *Every one when he is perfected* (not *that is perfect*) *shall be as his master* (Luke vi. 40). Since this is so, we can understand the full significance of the words with which the Lord closes His long line of parables: 'We are disciples to the kingdom of heaven'; we are not simply 'instructed unto it,' but placed under its sway ; and *every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is*

a householder, which bringeth forth out of his treasure things new and old (Matt. xiii. 52). The thought is of wide application, and finds its ultimate expression in a most remarkable passage of the Epistle to the Ephesians: *Everything that is made manifest is light* (Eph. v. 13). All that bears the light shares the nature of the light, and becomes in its turn a centre of illumination.[1]

8. In correspondence with this view of man's life, as brought little by little nearer to its ideal, it is important to preserve the exact force of those passages in which the Divine action is described as present, as, for example, 1 Thess. i. 10, *Jesus, which* delivereth (not *delivered*) *us from the wrath to come*; 1 Thess. ii. 12, *Walk worthily of God, who* calleth (not *hath called*) *you*—with a call answering to every changing circumstance of life—*into His own kingdom and glory*, words which find an echo

[1] In this connection a change may be noticed, which depends on a change of reading, of which the full meaning may easily be overlooked: *The old things are passed away; behold, they* (Authorised Version, *all things*) *are become new* (2 Cor. v. 17). The joy of the thought lies in the assurance that the old is not lost, but transfigured.

at the close of the epistle, where they are rightly rendered in the Authorised Version, *Faithful is He that calleth you, who will also do it* (v. 24). And in this connection we can feel the full meaning of Heb. ii. 16, *For not of angels* doth He take hold [to help], *but He* taketh hold *of the seed of Abraham.* The hand once laid on the believer (Phil. iii. 12) still rests upon him with sustaining power. 'Notice,' Chrysostom says on John i. 29, 'he does not say, "The Lamb which will take," or "which took," but "which taketh the sins [so he wrongly quotes] of the world," as always doing this.'

9. Such changes as have been already noticed give us a clearer and more consistent view than was offered before of the essential relations of the Christian to God. It follows necessarily that not a few features in his life are brought out now with fresh distinctness.

One word which was mistranslated in the Authorised Version in two critical passages marks the Christian life as a continuous conquest. *This is the will of God,* St. Paul writes

to the Thessalonians, . . . *that each one of you know how to* possess himself of (not *to possess*, Authorised Version) *his own vessel in sanctification and honour*. . . . (1 Thess. iv. 3 *f*) *In your patience*, such was the Lord's promise to the disciples in the prospect of the overthrow of all they held to be most sacred, ye shall win (not *possess*) *your souls* (Luke xxi. 19). Even that which seems to be most our own, our bodies and our souls, must be won.[1]

They must be won, but not by our own strength. The Apostle's command is not, as we are accustomed to read it, *Be strong*, but, *Be strengthened* (2 Tim. ii. 1). Abraham in the trial of his faith *waxed strong*, 'was strengthened,' and not simply *was strong* (Rom. iv. 20; comp. Eph. vi. 10, marg.).[2] And in the prospect of this Divine help, nothing short of a Divine ideal is set before us. The prayer of St. Paul is that the Lord would direct the

[1] Comp. Chap. iv. § 7.

[2] It is greatly to be regretted that in Heb. vi. 1, the revisers have obscured this truth by giving *let us* press on *unto perfection* for the close rendering *let us* be borne on (*φερώμεθα*) *unto perfection*, yielding ourselves to the influence of the Holy Spirit who is waiting to fulfil God's will in us.

hearts of the Thessalonians *into the love of God, and the* patience of (not *patient waiting for*) *Christ* (2 Thess. iii. 5). The charge of St. Peter to the elders is that they should *tend the flock of God, . . . not of constraint, but willingly*, according unto God (1 Pet. v. 2). And St. John speaks of *love made perfect* with us (not *our love made perfect*: 1 John iv. 17), as man responds to the inspiration of God.

10. Viewed therefore from another side, the advancing victory of the believer is the advancing power of the revelation of Christ over him. When this is checked there is fatal danger. *Ye seek to kill Me*, the Lord said to the Jews, *because my word hath* not free course (not *no place*, Authorised Version) *in you* (John viii. 37). And the thought finds a characteristic expression in the paradox of St. Paul already quoted,[1] where he offers thanks to God, not *which always causeth us to triumph in Christ*, but *which always* leadeth us in triumph *in Christ* (2 Cor. ii. 14). His

[1] Comp. Chap. iv. § 2.

joy was that of a soul wholly surrendered to a sovereign conqueror.

11. We can understand therefore that while the Christian is stirred by a generous 'ambition' in the conflict of life, his ambition is widely different from that of the world. *We make it our aim* (*we are ambitious*, marg.), St. Paul writes, . . . *to be well-pleasing unto* [*the Lord*]' (2 Cor. v. 9); . . . *making it my aim* (*being ambitious*, marg.) *so to preach the gospel, not where Christ was already named* (Rom. xv. 20). And the term points an expressive paradox when we read in 1 Thess. iv. 11 (marg.), *be ambitious to be quiet, and to do your own business.* If the progress of the Christian is 'without rest,' it is also 'without haste.' Few changes of reading give a more remarkable thought than that in 2 John 9 (*προάγων* for *παραβαίνων*): *Whosoever goeth onward* (Authorised Version, *trangresseth*) *and abideth not in the teaching of Christ, hath not God.* To advance over-eagerly and to hang back are alike violations of duty.

12. Life as it is on earth necessarily includes

suffering, and in several passages light is thrown by the Revised Version upon the discipline of pain. The rendering of Heb. xii. 7, which represents the addition of a single letter in the Greek text, furnishes a good illustration of the kind. At first sight, the Authorised Version seems to give a more natural thought (*If ye endure chastening . . .*); but a little reflection will show how important it is to bring out that patient endurance converts the pain into a beneficent lesson: *It is for chastening that ye endure.* The fact is assumed and explained. And so a few verses after the apostolic writer marks the permanent effects of chastening: *it yieldeth peaceable fruit unto them that* have been exercised (not *are exercised*, Authorised Version) *thereby, even the fruit of righteousness* (xii. 11). At the same time we are taught in several places to recognise more plainly than before the intensity of the trial which must be endured and made a source of blessing. *False Christs . . . shall show signs, . . . that they may lead astray* if possible (Authorised Version, *if it were*

possible), *the elect* (Mark xiii. 22): even this extreme result is not excluded. Abraham *without being weakened in faith* considered (Authorised Version, *considered not*) *his own body now as good as dead* (Rom. iv. 19). The patriarch made a true estimate of the natural impossibility of the event for which he looked. *Look carefully how ye walk*, is St. Paul's command (Eph. v. 15). Every step must be determined beforehand with wise calculation.

13. There is necessarily another side to the thought of Christian progress. In correspondence with the growth of the Christian there is also the possibility of deterioration. There can be no moral stationariness. This law is recognised in Eph. iv. 22: *Put away . . . the old man which* waxeth (Authorised Version, *is*) *corrupt after the lusts of deceit*; Rev. xxii. 11: *He that is unrighteous, let him* do unrighteousness (Authorised Version, *be unjust*) *still: and he that is filthy, let him* be made *filthy* (Authorised Version, *be filthy*) *still: and he that is righteous, let him* do righteousness (Authorised Version, *be righteous*) *still: and he that is holy,*

let him be made *holy* (Authorised Version, *be holy*) *still*. And we can better understand the peril of the Hebrews when we read (v. 11), *Ye are* become *dull*. Their fault was not one of nature, but of neglect. They had failed to go forward, and so they had degenerated.

14. The fulfilment of this law reveals the Divine law of retribution. The sin becomes its own punishment. Men receive what they wrought, *the things done in the body* (2 Cor. v. 10; comp. Eph. vi. 8). Thus we read (Col. iii. 25, marg.), *He that doeth wrong shall receive again* the wrong *that he hath done*; and a most difficult passage of the Second Epistle of St. Peter gains an impressive meaning by the help of this thought: *These . . . shall in their destroying surely be destroyed*, suffering wrong as the hire of wrong-doing (2 Pet. ii. 12 *f*). It cannot be otherwise. *Sin*, St. John says, *is* lawlessness (1 John iii. 4), and not, as the Authorised Version, *the transgression of the law*, a phrase which by its definiteness obscures the real significance of the original words. 'Sin' and 'lawlessness' ('violation of law')

are convertible terms. Law is the expression of the will of God for us in regard to ourselves, to our fellow-men, to creation, to God Himself. To transgress this in any direction is to sin, and to sin is to realise just so far the will of God against us.

CHAPTER VI

LIGHT UPON CREATION, PROVIDENCE, THE PERSON OF THE LORD

THE illustrations of the work of Revision, hitherto given, have been taken for the most part from isolated words and phrases. Such changes as have been noticed unquestionably increase the vividness and the force of the version. They enable the English reader to weigh the significance of identity and differences in the parallel passages of the New Testament with a confidence which was before impossible. But the value of the Revision is most clearly seen when the student considers together a considerable group of passages, which bear upon some article of the Faith. The accumulation of small details then produces its full effect. Points on which it might have seemed pedantic to insist in a single

passage become impressive by repetition. I wish, therefore, now to call attention to some places in which the close rendering of the original Greek in the Revised Version appears to suggest ideas of creation and life and providence, of the course and end of finite being, and of the Person of the Lord, who is the source of all truth and hope, which are of the deepest interest at the present time.[1]

1. We have already touched upon the significant term which is used to describe 'the world' under the conditions of progressive development, *οἱ αἰῶνες*, 'the ages.' The term itself includes the thought of cycles of life, age growing out of age; and this thought is emphasised by the imagery which is used to portray the passage from one 'age' to another. This passage is described (as we must remember) as a birth accomplished under the

[1] If it appear that a series of selected passages must give a false impression of the general effect of the Revision, the student will find it a most instructive exercise to compare carefully the confessions in St. John as given in the Authorised Version and the Revised Version, and note all differences, and then estimate the loss and gain: John i. 29-34; i. 47-51; iv. 27-30; iv. 41 *f*; vi. 66-69; ix. 35-38; xi. 21-27.

present condition of things, with what are truly, for society, pangs of travail. The truth finds not unfrequent expression in the Authorised Version (as *e.g.* Rom. viii. 22), but it has been consistently preserved in the Revised Version (*e.g.* Matt. xxiv. 8), and, when once its meaning is grasped, the marginal notes which inform the reader that the familiar clause 'for ever and ever' stands for the Greek 'unto the ages of the ages,' gain a new interest. No one, I think, who has striven to follow with 'the eyes of his heart' (Eph i. 18) the course of this growing purpose of God will think it pedantry to notice in the margin of Matt. xxviii. 20 that 'always' represents a most unusual Greek phrase, 'all the days'; and that 'the end of the world' is literally 'the consummation of the age.' The one margin suggests the idea of the manifold changes in the conditions of our earthly being; the other the completeness of each period of the discipline of creation. Some perhaps are even led to pause on the wonderful phrase in Eph. iii. 21, marg., 'for all the generations of the age of the ages,'

which is represented in English by *to all generations for ever and ever*; and to reflect on the vision so opened of a vast æon of which the elements are æons unfolding, as it were, stage after stage, the manifold powers of one life fulfilled in many ways, each æon the child (so to speak) of that which has gone before.

In this connection we can see the full meaning of the words used of creation in Heb. xi. 3: *By faith we understand that the worlds* (*the ages*, *i.e.* the universe under the aspect of time) *have been formed by the Word of God*. . . . The whole sequence of life in time, which we call 'the world,' has been 'fitted together' by God. His one creative word included the harmonious unfolding on one plan of the last issues of all that was made. That which is in relation to Him 'one act at once' is in relation to us an evolution apprehended in orderly succession.

2. In one passage, the force of which may easily escape a reader who does not carefully dwell upon it, the visible creation, seen in time, is carried back to the archetypal Divine idea

beyond time. We read in Apoc. iv. 11, *Worthy art thou, our Lord and our God, to receive the glory and the honour and the power; for thou didst create all things, and because of thy will they* were (not *they are*, Authorised Version) *and were created*; *were*, in the Divine thought, *were created* under the conditions of finite existence.

The student who has mastered this thought will consider with deep interest the margin in John i. 3, 4, which represents the unanimous punctuation of early versions and fathers: *That which hath been made was life in him.* . . . What we see in time as a transitory phenomenon was in the mind of God, if we may so speak, absolutely, eternally as life, not as phenomenon.

3. Starting from this conception we can notice intelligently how, from time to time, that which 'was' in the Divine idea is said to 'become.' Thus the thought of a sequence of life (*became*) supplements the thought of a manifestation of will (*was made*). A few examples will show the importance of the rendering. Of the Incarnation it is said, *the Word became*

(not *was made*, Authorised Version) *flesh* (σὰρξ ἐγένετο, John i. 14, comp. Gal. iv. 4); this transcendent fact was included in the purpose of creation. So again in regard to the accomplishment of His earthly work, St. Paul says: *Christ redeemed us from the curse of the law, having become* (γενόμενος, Authorised Version, *being made*) *a curse for us* (Gal. iii. 13). And, His earthly work ended, the Son ascended to glory, *having become* (not *being made*, Authorised Version) *so much better than the angels, as he hath inherited a more excellent name than they* (Heb. i. 4); and, through what we may speak of as the natural fulfilment of His earthly work, *Jesus hath become* (not *was made*, Authorised Version) *the surety of a better covenant* (Heb. vii. 22; comp. Apoc. i. 18, marg.). Thus the Creation and the New Creation answer one to the other: *the first man Adam became* (not *was made*, Authorised Version) *a living soul: the last Adam became a life-giving spirit* (1 Cor. xv. 45). And generally the issues of life follow in obedience to a moral 'law': *Jesus said, For judgment came I*

into this world . . . that they which see may become (not *be made*, Authorised Version) *blind* (John ix. 39; comp. Matt. xii. 45). *Him who knew no sin* [God] *made to be sin on our behalf; that we might become the righteousness of God in him* (2 Cor. v. 21).[1]

4. This thought of life as being on one side the fulfilment of a sovereign law, helps us to understand the inner dependence of events one on another on which St. John lays especial stress. Strange and unexpected consequences form part of the design of Providence (John xvi. 2, *that whosoever . . . shall . . .*). Difficulties which perplex us have a place and a purpose in the Divine discipline: *The flesh lusteth against the Spirit, and the Spirit against the flesh . . . that ye may not* (ἵνα μή . . . *so that ye cannot*, Authorised Version) *do the things that ye would* (Gal. v. 17).

[1] It is greatly to be regretted that the literal rendering of γενήσεται was not given in Matt. xviii. 19. This was one of those cases in which familiar associations made change practically impossible. The contrast between the personal Divine action and the action of the Divine law is marked, as Origen pointed out in Rom. ii. 6 *ff*: ἀποδώσει . . . τοῖς μέν . . . ζωὴν αἰώνιον· τοῖς δέ . . . ὀργὴ καὶ θυμός.

And in the widest possible relation, redemption and consummation through the Son corresponds with the creation of the world through Him (Heb. i. 2), where it is to be regretted that the true order (*δι' οὗ καὶ ἐποίησεν τ. αἰ.*) was not given in the Revised Version.

5. But while we find this recognition of 'natural law' in the apostolic teaching—one expression of the will of God—the absolute sovereignty of God is carefully guarded. In contrast to 'the ruler of the world' (John xiv, 30), 'the world-rulers' (*οἱ κοσμοκράτορες*, Eph, vi. 12), He is 'ruler of all things' (*παντοκράτωρ*, Apoc. i. 8, etc.); and *King of the ages* (1 Tim, i. 17, marg.; Apoc. xv. 3), as the supreme Lord of him who is, by His permission (Luke iv. 6, *ἐμοὶ παραδέδοται*), 'the god of this age' (2 Cor. iv. 4, marg.). There is room for surprises, for apparent interruptions of that which we take to be the Divine order: *Lord*, Judas asks, *what is come to pass* (*τί γέγονεν*; *how is it*, Authorised Version) *that thou wilt manifest thyself to us, and not unto the world?* (John xiv. 22). And the time of the fulfilment of the counsel

of God depends on human effort: *Repent and turn again* is St. Peter's plea to the Jews, *that your sins may be blotted out, that so there may come seasons* (ὅπως ἄν, Authorised Version, *when the times . . . shall come*) *of refreshing from the presence of the Lord* (Acts iii. 19). Here the horizon of Faith is immeasurably extended. The immediate forgiveness of the sins of believers is shown to have a wider influence than on their own salvation. 'Seasons of refreshing' are placed in dependence on their personal faith. They work not only for themselves, but for the world.

6. Thus we are reminded of the far-reaching efforts of Faith beyond the believer. In the same way we are reminded by the exact rendering of the original in the Revised Version, that the revelation of the hope of the gospel extends to the whole of our complex nature. The central fact of our creed in this aspect is not the immortality of the soul, but the Resurrection of the Body: *Our Saviour Christ Jesus brought life and incorruption* (not *immortality*) *to light* (2 Tim. i. 10; comp. 1 Cor. xv.

42, 50, 53). 'Eternal life' is rendered by God *to them that by patience in well-doing seek for glory and honour and incorruption* (not *immortality*, Rom. ii. 7; comp. 2 Cor. v. 4, *that which is mortal*).

Bearing this truth in mind, we can feel the force of St. Paul's words which we have quoted before: *The Lord Jesus Christ . . . shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself* (Phil. iii. 21). And, again, the marginal rendering of Heb. x. 34 is seen to give the Divine crown to man's 'winning' of body and soul: *ye . . . took joyfully the spoiling of your possessions, knowing that ye have your own selves for a better possession and an abiding one.*

7. The vision of correspondences of earth and heaven which is opened to us in the last section, finds its fullest disclosure in the words of the Lord (John x. 14 *f*), in which the relation of believers to Christ is declared to answer

in some sense to the relation of the Son to the Father: *I know mine own, and mine own me, even as the Father knoweth me, and I know the Father.* A similar truth is indicated by the marginal rendering in Eph. iii. 15: every earthly 'fatherhood' is a partial and imperfect image of the Divine Fatherhood. 'All things are double, one against another.' Life has spiritual lessons. When St. Paul says of the history of the two sons of Abraham, *which things contain* (Authorised Version, *are*) *an allegory*, he points to a general truth. There is a connection between sin and the sufferings of men (comp. Matt. ix. 6). One word is used for 'saving' and 'healing' (Matt. ix. 22, marg.; Mark v. 23, 34, marg.; x. 52, marg., etc. In Mark vi. 56 there is, by oversight, no marg.). That for which we look is not the destruction but the transfiguration of things seen. When St. Paul speaks of the believer in Christ he says: *The old things are passed away; behold, they*—the very 'old things' to which we look with tender affection—*are become new* (2 Cor. v. 17; Authorised Version, *behold, all things are become*

new). That which seemed to have been lost is given back in a nobler form.

8. In harmony with these aspects of Christ's work, here and there glimpses are opened of its wider effects. The Incarnate Son—'Jesus the Son of God'—*hath passed through the heavens* (Heb. iv. 14; not, as Authorised Version, simply *into the heavens*), ascending *far above all the heavens, that he might fill all things* (Eph. v. 10); while, at the same time, He takes His people on earth into Himself, and gives a definite application to the wonderful words, *We must work* (not as Authorised Version, *I must work*) *the works of him that sent me while it is day* (John ix. 4; comp. iii. 11) in the call, *Saul, Saul, why persecutest thou me?* His work transcends, as we speak, the limits of space; and it is not bound by the succession of time. By His coming it was, in the words of Zacharias, God's purpose *to show mercy towards our fathers* (Luke i. 72, ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν), and not only, as in the Authorised Version, *to perform the mercy promised to our fathers.* The range of the effects of His work

is made parallel with the range of the effects of man's transgression: *for as through the one man's* (Authorised Version, *through one man's*) *disobedience the many* (Authorised Version, *many*) *were made sinners, so through the obedience of the one* (Authorised Version, *of one*) *shall the many* (Authorised Version, *many*) *be made righteous* (Rom. v. 19; comp. verse 16). And in one passage it is not obscurely indicated that the return of the Lord shall be followed by a great outpouring of 'the spirit of grace and supplication.' *Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen* (Apoc. i. 7). *All the tribes of the earth shall mourn over him* in penitential sorrow, and not, as the Authorised Version, *shall wail because of him*, in the present expectation of terrible vengeance (comp. Zech. xii. 10 *ff*).

9. In this connection we may notice one most significant phrase which was found in the earlier English versions, but was unaccountably removed from the Authorised Version. In place

of the words '*let us hold fast the profession of our faith*' (Heb. x. 23) we must read, '*let us hold fast the confession of our hope.*' The apostle substitutes for the more general word that word which gives a definite shape to the expectation of the Christian.

In other places also the distinctness of the conception of 'hope' has been marred in the Authorised Version, *e.g.* Rom. xv. 12 *f*: *There shall be the root of Jesse . . . in him shall the Gentiles hope* (Authorised Version, *trust*). *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope. . . .*

1 Tim. iv. 10: *We have our hope set on the living God* (Authorised Version, *we trust in the living God*).

10. The inspiring truths to which our attention has been turned find their foundation in the revelation of Christ's Person. This also is brought into further light by some changes in the Revised Version. And here I will venture to place in the forefront a text which includes one of the most important changes of reading which have been adopted by the Revisers.

Writing to Timothy St. Paul says: *Without controversy great is the mystery of godliness*; He who was (Authorised Version, God was) *manifested in the flesh, justified in the spirit, seen of angels, preached* among the nations (Authorised Version, unto the Gentiles), *believed on in the world, received up* in (Authorised Version, into) *glory* (1 Tim. iii. 16). The reader may easily miss the real character of this deeply instructive change. The passage now becomes a description of the essential character of the gospel, and not simply a series of historical statements. The gospel is personal. The gospel—'the revelation of godliness'—is, in a word, Christ Himself, and not any propositions about Christ: He who was manifested, justified, preached, believed on, received up in glory. Under this aspect the sentence of St. Paul is in part a commentary on the Lord's own words: *I am the way, and the truth, and the life* (John xiv. 6). The living Christ, the Son of God, the Son of Man, is the manifestation of the Father, the message of the glad tidings of the union of humanity with God, the spring of union with

God for each man who is 'in Him.' The truth finds expression in another place, according to the most probable reading, when St. Paul, writing to the Colossians, expresses his earnest desire that *they may know the mystery of God*, even Christ (Authorised Version, *the mystery of God*, and of the Father and of Christ), *in whom are all the treasures of wisdom and knowledge* hidden (Authorised Version, are hid *all* . . . Col. ii. 2); just as he has spoken before (i. 27) *of the riches of the glory of this mystery*—of the great counsel of God for the reconciliation of all things to Himself (*v.* 20)—*which is Christ in you, the hope of glory.* Thus all that is conveyed in the common reading in 1 Tim. iii. 16 (*God was manifested*) is given back, filled with a vital energy.

11. Scarcely less suggestive to the student is the various reading noted in the margin of St. John i. 18 (*God only begotten*). No bare translation can convey the exact force of the original words thus represented (μονογενὴς θεός, as contrasted with ὁ μονογενὴς υἱός). They combine the two predicates which have been used

of the word in the earlier verses (verse 1 *θεός*, verse 14 *μονογενής*), and mark 'One who is God and only-begotten,' 'One who is God at once and Son.' Taken in this sense it will be seen that they help us to understand the full meaning of the alternative reading (*the only-begotten Son*). In such a connection the word 'Son' carries with it the idea of identity of essence; and the article in this case (*ὁ μον. υἱός*) defines the Person as completely as the predicate (*θεός*) in the other (compare note on John i. 18).

And here one other text must be noticed. The rendering of Col. i. 19 in the Authorised Version, *it pleased* the Father *that in Him* [the Son of His love, *v.* 13] *should all fulness dwell*, conveys at the most a vague notion of completeness in Christ, but no direct relation of the Son to God. When, however, the reader now finds the remarkable phrase, which adequately represents the original, *all the fulness*, with an alternative rendering, *for the whole fulness of God was pleased to dwell in Him*, he will necessarily be led to consider the meaning of a word (*πλήρωμα*) which played an important

part in early Christian speculation, and forms a link between the teaching of St. Paul and St. John on the Person of Christ (John i. 16, *note*).

12. The passages which have been just quoted throw light upon the doctrine of the Lord's true Divinity (comp. Heb. i. 3, *the very image of his substance*, not *person* as in Authorised Version). At the same time His true humanity stands out with fresh distinctness in the Revised Version. Two details in the history of His childhood peculiar to St. Luke gain in significance in this respect. A marginal note in Luke ii. 40 calls attention to the fact that 'filled with wisdom' expresses a continuous process and not a complete result (comp. *v.* 52). And the first recorded words of Christ, as we now read them, *How is it that ye sought me? wist ye not that I must be in my Father's house?* (Luke ii. 49) suggest the consciousness of a nature by which He is separated from those to whom He renders glad obedience. For Him there could be but one resting-place, though His Mother and Joseph had not thought of it.

13. Yet once again the description which St. Paul gives (Phil. ii. 5-10) of the descent of the Lord from glory, of his acceptance of the Cross, and of his return in triumph to his heavenly throne, gains in the Revised Version the full meaning and symmetrical form of the original text which are lost in the Authorised Version: *Have this mind in you* (Authorised Version, *let this mind be in you*) *which was also in Christ Jesus: who*

(1) *being in the form of God, counted* (Authorised Version, *thought*) *it not a prize* (Authorised Version, *robbery*) *to be on an equality* (Authorised Version, *to be equal*) *with God, but emptied himself* (Authorised Version, *made himself of no reputation*), *taking* (Authorised Version, *and took upon him*) *the form of a servant, being* (Authorised Version, *and was*) *made* (γενόμενος) *in the likeness of men;*

and (2) *being found in fashion as a man, he humbled himself, becoming* (γενόμενος: Authorised Version, *and became*) *obedient even* (Authorised Version, omit) *unto death,*

yea (Authorised Version, *even*) *the death of the cross.*

Wherefore also God (Authorised Version, *God also hath*) *highly exalted him, and gave* (Authorised Version, *given*) *unto* (Authorised Version, omit) *him the* (Authorised Version, *a*) *name which is above every name, that in* (Authorised Version, *at*) *the name of Jesus every knee should bow.*

The two main divisions of the description are completely obscured in the Authorised Version by the equal co-ordination of the different elements of the Son's humiliation as finite statements. In the Revised Version these are clearly distinguished: the thoughts (1) of the condescension of the Son in becoming man, and then (2) of His endurance of the Cross—in other words, of the Incarnation in itself, and of the circumstances of the Incarnation as determined by the Fall. 'Being in the form of God,' He became man; and 'being found in fashion as a man,' He humbled Himself to a death of shame. The parallelism of the structure determines beyond doubt that the clauses rendered 'counted

it not a prize . . .' and 'emptied himself' are both aspects of the Son's self-sacrifice. Then follows as a consequence of the victory through death, the triumphant exaltation of the Incarnate Son, *Jesus* (comp. Heb. ii. 9, *because of the suffering of death*).

14. The emphasis which is here laid on the human name Jesus, which fixes attention on the fact of the true humanity of the Lord, is implied in many other passages where the inattention of scribes has led to the alteration of the simple name. For example, we read—

1 John i. 7: the blood of Jesus (Authorised Version, Jesus Christ) his Son cleanseth us from all sin.

1 John iv. 3: every spirit which confesseth not Jesus (Authorised Version, Jesus Christ; comp. marg.).

Heb. iii. 1: consider the Apostle and High Priest of our confession, even Jesus (Authorised Version, Christ Jesus).

Luke xxiii. 42: he said, Jesus (Authorised Version, said unto Jesus, Lord) remember me when thou comest in thy kingdom.

Acts xvi. 31: believe on the Lord Jesus (Authorised Version adds Christ).

Acts xix. 4: that they should believe on him which should come after him, that is, on Jesus (Authorised Version, Christ Jesus).

15. We have already dwelt on the life of the believer 'in Christ,' with whom he is mystically united (ch. v. § 5). The distinct image of Christ's sovereign humanity gives clearness to the personality of His adversary. As believers are 'in Christ,' so *the whole world lieth* in 'the evil one' (1 John v. 19, Authorised Version, in wickedness). 'The evil one' (1 John ii. 13, 14; Matt. xiii. 19, 38, Authorised Version, 'the wicked one'; 1 John iii. 12; v. 18, Authorised Version, 'that wicked one'; John xvii. 15, Authorised Version, 'the evil'; Eph. vi. 16, Authorised Version, 'the wicked'; 2. Thess. iii. 3, Authorised Version, 'evil'), 'the prince of this world,' has, indeed, been finally defeated, but the fruits of Christ's victory have still to be gathered. Hence we can see the full force of the petition in the Lord's Prayer, in which we pray for deliverance from

'the evil one' (Matt. vi. 13, Authorised Version, evil). We can appeal with confidence to the Father's love (*bring us not into temptation*), but there is an enemy, His enemy and ours, from whose snares He alone can preserve us. Our conflict is not with abstractions but with personal foes (comp. Eph. vi. 12 *ff*).

16. One phrase still remains to be noticed which crowns with an exceeding glory the thoughts of life and hope and unity which have come before us in the scattered notices of the work of the Incarnate Son, which are given in their original clearness in the Revised Version. Looking upon the perplexing differences by which humanity is broken upon into parts—differences of race and culture and state and sex, differences which we carry on into our dim foreshadowings of the future, St. Paul says there can be neither Jew nor Greek, *there can be neither bond nor free, there can be no male and female*: *for ye are all one man* (Gal. iii. 28, εἷς, *one man*; not *one*, as in Authorised Version). Differences, he seems to say, the most fundamental and unalterable, as we now judge, are swallowed

up in life, to the fulness of which they are made contributory. We cannot, indeed, see far into the mystery, but we can feel in some way that all that tends to separate us, to limit us, is done away in a fuller life, a personal life, in Christ, in whom all personality finds its consummation.

CHAPTER VII

CHANGES DUE TO ALTERATIONS OF THE TEXT

1. IN the preceding chapters some illustrations have been given incidentally of the fresh vividness and power which the textual changes adopted in the Revised Version give to the apostolic records. In the present chapter I propose to review in conclusion, at the cost of some repetition, the general effect which the revision of the original text has exercised upon the English version.

No part of the work of the Revisers has been more violently or unintelligently attacked than their revision of the Greek text: no part of their work will commend itself, I believe, more completely to scholars at least of the next generation.

2. The text which was adopted was, it must

be remembered, supported by a majority of two to one on the final revision whenever a division was called for. It represents, in other words, speaking broadly, the decisive and deliberate judgment of a body of scholars widely different in character and training and personal prepossessions, who applied to the New Testament the principles of criticism by which classical texts are determined. In cases of reasonable doubt the judgment was given against change: that is, the revision on the whole was distinctly conservative. At the same time, since the work was the work of a company, subject to fluctuations, and not of a single critic, it lacks perfect consistency. Here and there readings have been changed, or left unchanged, against the general practice of the Revisers, but these are too few to affect the general result.

3. The popular interest felt in a few well-known variations, particularly in the omission of some familiar passages, has, no doubt, produced an exaggerated impression of the importance of the textual changes. It cannot therefore be repeated too often that the text

of the New Testament surpasses all other Greek texts in the antiquity, variety and fulness of the evidence by which it is attested. About seven-eighths of the words are raised above all doubt by a unique combination of authorities; and of the questions which affect the remaining one-eighth a great part are simply questions of order and form, and such that serious doubt does not appear to touch more than one-sixtieth part of the whole text.

4. The omissions to which reference has been made are generally well known.

Matt. i. 25: *firstborn*; v. 22: *without a cause*; vi. 13: *For thine is the kingdom and the power and the glory, for ever. Amen.*

John v. 3: *waiting for the moving of the water*; verse 4, *for . . . disease he had.*

John vii. 53: *and they went . . .*; viii. 11 . . . *sin no more.*

1 John v. 7: *there are three . . . these three are one*; with *and . . . in earth* in verse 8), and some others less familiar—

Mark ix. 24: *with tears.*

Mark ix. 29: *and fasting* (comp. Acts x. 30).

Luke ix. 55: *and said ye know . . . save them.*

Luke xi. 2: *Our, which art in heaven, Thy will be done, as in heaven, so in earth.*

Acts viii. 37: *And Philip said . . . Son of God.*

Rom. xvi. 24: *The grace . . . Amen.*

1 Cor. vi. 20: *and in your spirit which are God's.*

Eph. v. 30: *of his flesh and of his bones.*

Apoc. xxi. 24: *of them which are saved.*

These omissions are justified by evidence different in kind, but absolutely decisive in each case; and the change of *God* into *He who*, in 1 Tim. iii. 16, is not less certain. Other phrases and passages which are marked as doubtful (Mark xvi. 9-20; Luke xxii. 19, 20; 43*f*; xxiii. 17, 34; xxiv. 12, 36, 40; 51, 52) are probably fragments of apostolic tradition, though not parts of the evangelic text.[1]

[1] It will be interesting to the student to consider and classify other cases of omission :—

Matt. v. 44; x. 3; xviii. 11; xx. 7, 16, 22, 23; xxiii. 14; xxv. 13; xxvii. 35; and xii. 47; xvi. 2*f*; xix. 9; xxi. 44 (noticed in marg.).

Mark vi. 11, 36; vii. 8, 16; viii. 26; ix. 44, 46, 49; xi. 26; xiii. 14; xv. 28.

5. On the other hand, some clauses which appear to have been omitted in the common text as superfluous have been restored;

John xix. 3, *And they came to him.*

1 Thess. iv. 1, *even as ye do walk.*

1 Pet. v. 2, *according to God.*

1 John iii. 1, *and such we are.*[1]

6. Immeasurably more common than these substantial omissions or additions are substitutions of single words or phrases for others which are inadequately supported; and it is not too much to say that it is possible to recognise in most cases a gain in the authentic text.

i. Sometimes a new trait or colour is added

Luke i. 28; iv. 4, 5, 8, 18; xi. 11; xvii. 36.
John vi. 22; viii. 59; iii. 13 (marg.).
Acts ii. 30; ix. 5 *f*; xv. 18, 24, 34; xviii. 21; xx. 15; xxviii. 16, 29.
Romans viii. 1; ix. 28; x. 15; xi. 6; xiv. 6, 21.
1 Cor. xi. 24.
Gal. iii. 1.
1 Pet. iv. 14.
1 John iv. 3.
Apoc. i. 11; v. 14.

[1] Other examples of additions may be studied in Matt. xxiv. 36; xxvii. 49 (marg.); John xx. 16; Acts ii. 43; iv. 27; 1 Cor. ix. 20; Apoc. viii. 7; xiv. 1.

to the picture: Matt. ix. 8, *were afraid* (Authorised Version, *marvelled*).

Matt. ix. 36: *distressed* (Authorised Version, *fainted*).

Matt. xvii. 4: *I will make* (Authorised Version, *let us make*).

Mark v. 36: *But Jesus, not heeding the word spoken . . .* (*As soon as Jesus heard the word that was spoken*, Authorised Version).

Mark x. 50: *sprang up* (*rose*, Authorised Version); xvi. 4: *rolled back* (Authorised Version, *rolled away*).

John iii. 25: *a Jew* (*the Jews*, Authorised Version).

John iv. 15: *come all the way hither* (*come hither*, Authorised Version).[1]

7. ii. In other cases a more pointed or vigorous form of expression is introduced:

Matt. xxv. 6: *At midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him* (*At midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him*, Authorised Version).

[1] Compare Matt. xv. 39; Mark v. 1; Gal. i. 18; ii. 11, 14.

Mark i. 27: *What is this? A new teaching!* (*What new doctrine is this?* Authorised Version).

Luke v. 39: *he saith, The old is good* (*he saith, The old is better*, Authorised Version).

Luke xvii. 33: *Whosoever shall seek to gain* (Authorised Version, *save*) *his life shall lose it.*

The natural reasoning of Thomas appears in its full force when we read John xiv. 4 *f.*: *And whither I go ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?* and at the same time it is seen that the conditions of earthly knowledge do not apply to our relations to Christ.[1]

8. iii. Sometimes a glimpse is opened into contemporary opinion or experience: Matt. vi. 1, *righteousness* (Authorised Version, *alms*).

Matt. xxii. 40, *hangeth* (Authorised Version,

[1] Other examples are found :—
Matt. viii. 31; xi. 23; xiii. 25.
Mark viii. 25; x. 49; xii. 17.
Luke xviii. 28; xxiii. 45.
Acts iii. 20.
1 Thess. ii. 7 (marg.).
Eph. v. 9.
Hebr. x. 34.
2 Pet. i. 21.

hang) *the whole law and the prophets* — the prophets were simply an appendix to the law, which implicitly included all.

The personal character of 'the abomination of desolation' is noted in Mark xiii. 14: *standing where he* (Authorised Version, *it*) *ought not* (ἑστηκότα, comp. 2 Thess. ii. 4). In the *Benedictus* the Nativity is spoken of, according to the true reading, in the future: Luke i. 78, *the dayspring from on high shall visit us* (ἐπισκέψεται; Authorised Version, *hath visited us*, ἐπεσκέψατο).

The confession of the Samaritans assumes a characteristic form when we read John iv. 42, *this is indeed the Saviour of the world* (Authorised Version adds *the Christ*).

According to the true text of John v. 16, 18, the Evangelist distinguishes two stages in the hostility of the Jews to Christ (*persecute, sought to kill*), determined by two elements in his teaching (violation of the Sabbath, making himself equal with God) which are confused in the later reading (*v.* 16, *persecute and sought to slay him*, Authorised Version). The parallel

between the relation of the Son to the Father with that of the many sons to the Son, is seen in its completeness in John x. 14 *f.* According to the true reading, *I am the good Shepherd; and I know mine own and mine own know me, even as the Father knoweth me and I know the Father.* . . . In the first mention of the Christian congregation it is not without deep meaning that it is written (Acts i. 15), *Peter stood up in the midst of the brethren* (Authorised Version, *the disciples*).

9. The words in Acts iii. 20, *that he may send the Christ who hath been appointed for you, even Jesus*, shows the main object of the first apostolic preaching that 'Jesus was the Christ' (*and he shall send Jesus Christ which before was preached unto you*, Authorised Version); and those who follow with reverent care the steps by which the early Church was enabled to realise the fulness of the Lord's Divine Person, will feel with what force, and, we may venture to say, with what fitness, the series is closed by the statement that St. Paul—the apostle called by the Lord in glory—*straightway in the synagogues* at Damascus *proclaimed Jesus*

(Authorised Version, *Christ*) *that he is the Son of God.*[1] His message was not merely a teaching on the nature of the Christ, but an announcement of the Incarnation.

This truth, expressed in its simplest form, appears in his Epistles as the first Christian creed: *If thou shalt confess with thy mouth Jesus as Lord* (Authorised Version, *the Lord Jesus*) . . . *thou shalt be saved* (Rom. x. 9; compare marg. and 1 Cor. xii. 3, *Jesus is Lord*).

So we find the name *Christ* in places where the common text gives *God*: Rom. x. 17; Eph. v. 21 (comp. 1 Pet. iii. 15; Acts xv. 40; xix. 20). And in Col. ii. 2, the end of our knowledge is set before us as *the mystery of God*, even *Christ* (Authorised Version, *the mystery of God and of the Father and of Christ*).

10. Passing from the primitive faith of the first believers to their organisation, it is of importance to observe that while local 'Churches' are recognised (Acts viii. 1; xv. 41; xvi. 5), all these form one Church, so that in Acts ix. 31 we read, not as in Authorised Version, *Then had the churches rest*

[1] Comp. 1 Cor. xv. 47; 1 Pet. iii. 21; Apoc. i. 5.

throughout all Judæa and Galilee and Samaria, and were edified; but, *So the church throughout all Judæa and Galilee and Samaria had peace, being edified* (comp. v. 11 [not ii. 47]; xx. 28). And in one mysterious passage it appears that the office of the Church (Eph. iii. 10) is connected with some larger manifestation of redeeming love: [*unto God*] *be the glory in the Church and in Christ Jesus* (Authorised Version, *by Christ Jesus*) *unto all the generations of the age of the ages* (Eph. iii. 21).

An illustration of a different kind is found in James iv. 4, where the address, *ye adulteresses* (Authorised Version, *ye adulterers and adulteresses*) is a bold adaptation of the prophetic imagery to those who were disloyal to their God.

And again in Heb. x. 34, the true text, *ye had compassion on them that were in bonds* (Authorised Version, *ye had compassion on me in my bonds*) opens a glimpse of a wide persecution, such as that described in Acts viii. 1 *ff.*

11. iv. Elsewhere a new thought is suggested:

The true scribe is not simply *instructed unto*

the kingdom of heaven (Matt. xiii. 52, Authorised Version); he is *made a disciple to the kingdom*: the divine order itself is his effective teacher.

The doctrine committed to the Christian teacher is to be considered as the subject of a divine 'stewardship' (1 Tim. i. 4, *οἰκονομία, a dispensation of God*; comp. 1 Cor. iv. 1) in regard to his obligations, and not in reference to the effect on his hearers (*οἰκοδομή*, Authorised Version, *a godly edifying*).

The secret of the Christian life is given in the great promise: *In your patience ye shall win* (*κτήσεσθε*) *your souls* (Luke xxi. 19), instead of, *In your patience possess* (*κτήσασθε*) *ye your souls* (Authorised Version); just as the true fulfilment of prayer is shown to lie implicitly in the petition of faith: *All things whatsoever ye pray and ask for, believe that ye have received them* (more exactly, *ye received them*—*ἐλάβετε*—at the moment of asking), *and ye shall have them* (Mark xi. 24).

Our imagination is carried to the archetypal conception of creation in the mind of God (comp. John i. 3, marg.), when we read in Apoc. iv. 11: *Thou didst create all things, and because*

of thy will they were, and were created (Authorised Version, *Thou hast created all things, and for thy pleasure they are and were created*). St. John distinguishes things as they 'were' in the eternal order, and things as they have come to be under the conditions of time and space. At the same time the use of the august title of God, *the King of the ages* (Apoc. xv. 3; comp. 1 Tim. i. 17, marg.), opens a view of the divine sovereignty exercised through long periods of preparation through which the world was made ready for the Advent.[1]

12. The examples which have been given at length represent the general effect of the revised Greek text upon the Revised Version. These, taken together with those which have been noticed incidentally in the earlier chap-

[1] The following passages will repay study:—
Matt. xi. 19; xix. 17.
Mark i. 2; iii. 29; vi. 20.
Luke ii. 14; iv. 44 (marg.); vi. 1.; ix. 35.
John iii. 23; vi. 23; ix. 35 (marg.); xvi. 23.
Acts xiii. 20; xviii. 7; xxvii. 14.
Rom. v. 1.
1 Cor. vii. 3; xiii. 3 (marg.).
Eph. v. 9, 15.
Hebr. xiii. 9.
2 Pet. i. 3.
Apoc. xiii. 1; xv. 6 (compare *Yasna*, xxx. § 5).

ters, and those to which references are given, include, I believe, a full representation of the new readings which materially affect the sense of the translation. It will be evident therefore how little ground there is for any misgiving in regard to the integrity and certainty of the text, and how clear is the gain from following the ordinary laws of criticism in deciding on the variations which exist.

Here our inquiry comes naturally to an end. The illustrations which have been given in the last two chapters show the general effect of those small corrections which have been hitherto noticed in isolated details upon large views of the Faith. They will enable the student to see how fundamental truths are presented by the Revision with a force and consistency unattained before. They will therefore, as I trust, be sufficient to guide him to the most important use of it. He will be encouraged to bring together for himself the familiar passages in which he has been accustomed to find the outlines of apostolic teaching, and then to consider how they are affected by new renderings, which

he will at least have learnt to interrogate with intelligent patience. As he does this, carefully investigating (for example) what is set before us in the New Testament on the person and work of Christ, or on the position and destiny of man, his own experience will teach him to look with something more than suspicion upon the criticisms of scholars who appear to find nothing better than solemn music in the English version of words of life, and to admit no hope of riper knowledge from the discipline of two centuries and a half. In any case, he will recognise that he must bring self-control and reverence to an inquiry which reminds us at every step of the feebleness of our own thoughts; and, if any particular results prove disappointing, he will draw strength from the modest endeavour to gain a clearer vision even of one fragment of the truth.

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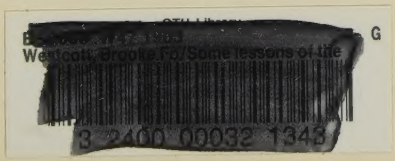
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